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It is the kindest  
and the best sympathy

best of all that I met

for I am the best known best

what it cost James Jones

March 22 July 1874

When we are  
in the best of health  
we are the best of all

TO THE RIGHT HONORABLE HENRY EARLE OF  
Huntington, L. Hastings, Hungerford,  
Betrix, Molins, and Moyles,  
knight of the most noble order of the  
garter & Lord president of her Maiesties  
Counsell established in the North  
partes Christopher Carll,  
withethet: mall felicitie.



dolatri and Blasphemie are to be corrected by the civil Magistrate: and in like manner, the corruption of manners: as Moses decreed, by the voyce of Iehoua, and setteth downe Godly Lawes to that effect. Errors in doctrine are to be reformed by examination: the authors thereof reduced by perswasion, convinced by the worde, and reconciled by exhortation, and mutual conference. Wherin we ought to folowe the example of the high magistrate, Iehoua: who neither condemned, Adam, Casia, nor Cayne, before he called them, examined them

Exod. 22. 28.

Deut. 3. 29.

Leuit. 24. 16.

Deut. 22. 22.

Exo. 22. 12.

Errors in doctrine.

Tus. 1. 3.

Gen. 3. 21.



## The Epistle

them, and heard them. Magistrates therefore must examine by Lawes, direct by iudgement, and conclude by conscience, guided by the worde of God. Let vs set before our eyes the most auncient and godly men, as well in doctrine as in gouernement. Adam and Seth by learning or rather by inspiratiō, which tendeth to the same ende, made two Pillers, wherein they wrote a double subuersion of the worlde: the one by Water, the other by fier. They instructed their posterity, and gouerned them with the lawe and comfortable Gospel. Enoch wrote books as wee may read in the epistle of Iude. Noac preached the Worde, and therefore called the eight preacher of righteousness, whose Sermons are plentifully described by Sybilla Erythræa. Abraham did the like. Moses, Iethro and such other Princes, executed both the functions: instructed with the worde, and reformed by lawes. So David, Salomon and

Deut. 17. 19.

Rom. 13. 2.

Ioseph. 1.  
Gen. 7.

2 Peter. 2. 12.

Peter. 2. 9.

Numbers 11.

2 Tim. 3.

Sama. 2. 6. 17.

Ysa. 1. 10.

King. 2. 14.

Ioh. 1.

[Dedicatorie.]

Iosias blessed the people, & instructed King: & instructed the people, and therefore are they called *Gehennim*, because they both taught and governed: and by the same name were the Sonnes of *Chron. 18.* David trained in that respect. Iosaphat sent out his nobility to preach. *1 Reg. 10. 12.* These examples with many others of like dignity, honour and authority haue emboldened me also at this time to number your L. as one among them & with such modestie as becometh a loyall Christiā to craue your honorable patrocinie, in subuerting the arrogant attempts & impudēt assaults of the Antichristians; whose wisdom in examining, whose iudgment in discerning, whose magnimitie in defending the truth, I haue alwaies had (as wel is knowē) in singular admiratiō. I choue the Eternal & originall cause of all thinges, indiuisible in substance, & diuisible in properties, encrease your honour & zeal in publishing the scriptures, to the subuersion of Antichristianisme

xiii

Humanisme, authoritie in defendinge  
the truth, alacritie in encouraging  
others to search the fountaines,  
and perseverance in  
purifying the kingdome

of Churche At London

the 13. of May

1582.

of like dignity honour and

my have emboldened me also

to shew Your Honour at com-

mandement

Christopher Carle

Your honorable parricide in

being the ancient attorney

of the Court of the Admiralty



to the Court of the Admiralty

of the Court of the Admiralty



# To the Reader,

**W**HEN it is said, that Christ descended into hell: where it is, and whether Christ descended, or ascended thither: and what he should do there are questions no less doubtful, then necessary: doubtfull, for that the Doctors are variable & necessarie to be knowne, for avoiding of fables, and pernicious heresies.

Isay 30.31.

Questions doubtfull,

These matters were disputed in Cambridge at the commencement, in the yeare of Christ, 1552. Doctor Perne then Chancelor began thus against the defendent. All the Scriptures, all the Doctors, and generall Councils are contrary to your assertion. Not so, saith the defendent: for the Scriptures are all with mee as for your Doctors and Councils, when you challenge them, they shall be answered. Then the Doctor replied, saying: both answer you this verse: Thou shalt not leave my soule in hell. Then said the defendent: it is not so in Hebrew, but thus: Thou wilt not forsake or leave my body in the grave. Then stood up M. West, late Bishop of Sarisbury, & put forth this Euthymema: Christ ascended into heaven: Ergo he descended into hell. It is, saith the defendent, as absurd an Argument as this: Christ ascended to Hierusalem: Ergo he descended to Jericho. Doctor Younger mine old acquaintance in Philosophy, and a learned man, reasoneth

Plato  
on his death

## To the Reader.

reasoned thus: Thou shalt not leane my soule  
in hell: for it is saith he, in Greeke, eis hadou.  
The defendant answered, that he should have  
added according to the properties of the Greeke  
phrase, eis oicon hadou, meaning thereby the  
Grave, which is called in Job y house of death.  
Well saith he, you leane too much to the Rab-  
biner, and with those wordes made an error.  
Sir John Cheeke, a man moste experte in all  
kind of artes and tongues, and of most requisite  
Iudgment, prosecuted D. Young his Argument  
more at large, repeating the 24. verse of the 2.  
of the Actes, after the old Latine translation, in  
this sort: Whom God hath raised, loosing  
the sorrowes of hell. The defendant denied the  
Translation, and recited the Greeke wordes, &  
translated them truly, according to the mind of  
Peter, on this manner: Whome God hath rais-  
ed, loosing the sorrowes of death. To that Sir  
John Cheeke answered thus: he did not loose  
the sorrowes of Death, but the sorrowes of hel.  
Not so, saith the defendant: for it is in Greeke,  
Death, & not hel. Then called Sir John Cheeke  
for a Greeke Testament, and bounde it even so  
as the defendant had aduouced. Then said Sir  
John Cheeke, the Disputation is at an ende,  
unlesse you will graunt for disputation sake, y  
Infernus is taken in this place for the Grave.  
otherwise I haue no scope to reason: content  
saith the defendant: for Sheol signifieth y grave.  
Because saith Sir John Cheeke, that you rea-  
son after the order of Socrates, I will reason  
with

It was God  
that loosed the  
sorrowes of  
death and not  
Christ

## To the Reader.

Take you Socraticallye, and thus hee began:  
 Are there any sorrowes in the grave: the Defen-  
 dant answered, that there were sorrowes in it  
 as much by Diogenopolare so reasoneth Paule say-  
 ing: every creature desireth his renovation: thus  
 he sayeth. For the earnest expectation of the  
 creature abideth, looking when the sonnes of  
 God shall appeare: because the creature is  
 subiect to vanity, not willing, but for him  
 which hath subdued the same in hope: for  
 the creature it selfe shall be made free from the  
 bondage of corruption into the glorious liberty  
 of the sonnes of God. For we knowe every  
 creature groweth with vs also, and travaileth  
 in paine with vs, even vnto this time. The  
 time was spent by this kind of reasoning, and  
 such like, untill that Doctor Dorne gaue sen-  
 tence, determining that Christes bodye laye in  
 the grave, but his soule wente into heell. This  
 his conclusion (as his opinion was then) is vt-  
 terly subverted by this booke.

The Papistes and iolly Iesuites, ground all  
 their Religion vpon their high Prouost, and on  
 his malignant church: they crye O the Church,  
 the Church. Iehoua commaunded the Iewes  
 not to trust in false lying wordes, where I like  
 phrase is saying, here is the temple of the Lord,  
 here is the Temple of the Lord, here is I Tem-  
 ple of I Lord: they triumphe in ignorance which  
 to them is the mother of deuotion. Deuotion  
 without knowledge is danger: knowledge with-  
 out vertue is ostentation: praying to dead men,

Ignorance the  
 mother of  
 deuotion.



## To the Reader.

Patroparado

12.

Math. 15. 2.

Mark 7. 3.

1. Peter. 1. 18.

Paul the 4.

Pius quintus

Gregory the

9. lib. 4. decret.

in for the dead, or to Angels, is Superstitious  
counterfayte holines is hypocritic. They teach  
the doctrines of men, & their forefathers tradi-  
tions reproved by the Prophets, condemned  
by Christ, who both Peter teacheth in Pa-  
tro Paradoxa. This matter of Christes descend-  
ding into hell is an Article of their faith, & on-  
ly proved by Revelations, dreams, and erro-  
neous Doctrines to be true, there is nothing so  
absurd which they do not affirm. Paul the 4.  
in his Bol to the Duke of Florence, calleth him-  
self, King of Kings, Lord of Lords, & Prince  
of the Universal Earth. Pius Quintus writ-  
teth thus: All power in heaven & earth is given  
to me. Gregory 9. is lusty lord of Sechart, writ-  
teth thus of himself: The Pope, as of power to  
binde and loose, & is Christes viceregent, which  
is a Priest for ever, according to the order of  
Melchisedech, appointed of God to be lord of  
the quick and dead of which Antichristian blas-  
phemies, together with many more of him, and  
other Popish decrees, I have more at large dis-  
coursed, in my booke of Peters neuer being at  
Rome. To omit this fabulous pernicious doc-  
trine of the Papistes, w<sup>th</sup> their traditions, ceremo-  
nies, & inventions: let vs study the scriptures, wher  
in is contayned eternal life, which are negliget-  
ly read of the professors thereof, derided by the  
Atheistes, discredited & defaced by the Papistes,  
and deprauid by the Jesuites, contemptuously  
& blasphemously deriving their name from Iesus,  
& thus by name curse heretofore. Where they neuer

## To the Reader.

So pestilent heretiques attempted. May be the  
well iudge them impious, Impes, and desperate  
members of that malignant Synagogue, who  
thus dare to their owne perdition, so shamelessly  
abuse so reuerend a name, wherunto each knee  
both hower, both of thinges in heauen, of thinges  
in earth, & of thinges vnder the earth: & besides  
whom there is none other name wherin mankinde  
can be saued: For this name, Iesus, is as proper  
to Christ our Lord, as Iehoua, is vnto God. We  
neede, we that haue giuen our names & profes-  
sions vnto Christ by the warrant of Gods word  
do tearme our selues Christians, for that we are  
by his spirit annointed: But these scurrilous Se-  
minarists treating themselves Iesuites, arro-  
gantly ascribe to themselves a share & portion  
(not an euill interest) in the saluation of mankinde  
and thereby robbe Iesus of his office. I knowe  
that some of them either of ignorance, or of ob-  
stinacie, will object, that aswell the sonne of Nun,  
as also the sonne of Synach, was named Iesus:  
but they shew themselves therein viterly ignorant  
of the Hebrew Tongue, wherein their names be  
written not (Iesus) but (Iosua). The same Iesus  
in his good time, graunt vnto them that calling

Phil. 2.10

Act. 4.12

Act. 11.26

Act. 9.5

that they and we with one mind,

may jointly glorify the onely

Lord Iehoua.

Amen.



Illustrissimique eruditiss. Jo. Che-  
kus, Eques auratus & Consiliarius  
Regius: finita hac in Comitibus Cantab-  
rigiensibus disputatione, 1552.  
suum huic argumento assensum  
senariis sequentibus gestis  
tum postens voluit.

Partem in utranque questionis publico  
Cum disputaremus corona maxima,  
Anno idem Soteris sesquimillesimo  
Et quinquagesimo secundo plurimos  
Locos & argumenta protuli, quibus  
Huius viri sententiam subvertere  
Emabar. Aliqui vicini prole Temporis  
Que Veritas dicta est, capere sententiam  
Mutare, firmamenta illius ponderans,  
Verumque quod cadex hic tradit dicere.

*The same in English.*

What time commencement holden  
amongst the learned men (was  
In Cambridge, wherto great resort  
from farre and nere was then:

In the yeare of Christ a thousand full  
five hundred fifty twaine,  
I brought forth scriptures, quoted  
and sentences did straine (texts)  
This mans opinion to confute  
with all my whole intent,  
In open audience being then  
the onely Respondent.  
But fainting in my proofes at length  
and wresting textes amisse,  
I straightwayes yeelded vnto Truth,  
of Tyme who daughter is.  
For wayging al his words of waight  
which did his cause pursue,  
I Sir Iohn Checke do here aduouch  
his iudgement to be true:  
And firmlye with him do confesse,  
and do beleue it well,  
That Christ in body nor in soule  
descended into hell.

Apotheosis Maiorum,  
per C. Carilum.

Quo nos, praesidio fidei penetramus, eandem  
in caelum praescos constat abisse patres,

**Ignatius ad Trall.**

*Corpora commemorat Christū eduxisse sepulchra,  
Et ad id, vixit ac resurrexisse, nonne,  
Ad id appellat monumenta, ubi corpora longo  
Tempore sub gleba delituisse putri.*

**Io. Scotus.**

**Ann. 1300.**

*Christi iter ad manes & ad infima cuncta scriptū  
Sese diuinitis posse probare negat.*

**Augustinus Steuchus Eugub.**

**Anno. 1530. in Gen. 37.**

*Qua Lyra delirus de limbo sonat, algent  
Ad lemnas nullū Christus habebat iter.*

**Pecokus Episcopus Lincolnienſis.**

*Omnino nullam Christū penetrasse Genitricem,  
Nec veterum manes eripuisse liquet.*

**Io. Caluinus c. 7.**

**Scit. 25.**

*Dum cruce penderet, Christum lustrasse barathrum  
Dicū, & immeritam sustinuisse necem.*



Theodorus Beza in Act.

1627. 1. Pet. 3. 18.

Beza per ignotas Erebi transisse lacunas  
Aut Limbos, Christum totus ubique negat.

Christoph. Carilus.

Carilus: Christi monumentum nominas Adipem  
In qua per trianum sede locatus eras.

Sapphica T. Newtoni.

Corpus in clauso iacuit sepulchro  
Mortuum Christi, triano sepultum;  
Calitum sedes animas capeffens  
Gaudia sensit.

Mortuum corpus potuit nequaquam  
Ire, scrutando barathri lacunas;  
An putas males miseri trahendos

Ditis ab antros

Absit, ut tridam dominum salutaris  
In specum diris furis dicatam,  
Aut inhumani generis profundam

Hostis abyssam.

## H. Hales in expositionem Symboli.

Quidnam contipitur? Corpus. Quid nascitur inde?  
Corpus. Quid patitur? corpus. Qua morsua Christo  
Pars? Corpus: Ferræ quid conditur antrum?  
Corpus. Tartareum quidam descendit ad orcum?  
Corpus. At in barathro nullum reperitur. Adinvis  
Nusquam Erebus corpus Christi. Num sensibus orbis  
Corpus obire potest vastissima regna tyranni  
Tartarei? quò nunc descendit corpus? in antrum  
Horri cuiusdam. Tumulo surrexit ab imo  
Quid? corpus. Corpus rectè petisse sepulchrum  
Dicitur, haud animas: nihil immortale sepulchrum  
Conditur. Inclusum fuit ergo sindone corpus  
Per triduum: haud ultra tumulū piæ symbola mittit  
Christum: imo vero eandem nani symbola monstra  
Et portenta hominum, qui christum in tartara trahunt.  
Adhuc appellant monumentum symbola Christi,  
Hunc sensum verba & vires sermonis hebrei  
Me docuere: nec usquam aliud me credere posse  
In mentem induxit: sic stat sententia: librum  
Hunc fidei commendo tuæ, commendo iure;



**DOCTOR SMITH**  
**WRITING AGAINST**  
**John Caluine, and Christopher**  
**Carlil, emittuleth his Booke : as**  
**followeth,**

*Refutatio luculenta crassa, & exitio- Doctor S.*  
*sa heresis Iohannis Caluini, & Chri-*  
*stophori Carlilis Angli, qua astruunt*  
*Christum non descendisse ad inferos*  
*alios, quam ad infernum infimum,*  
*qui locus est damnatorum perpetuus,*  
*aut ad sepulchrum.*

A manifest refutation, saith Smith, we both de-  
of a grosse and pestilent heresie nye that  
of Iohn Caluine and Christo- Christ went  
pher Carlil, an Englishe man : to any hell :  
wherein they affirme that Christ neither call  
descended into none other Hels, we the graue  
than to the lowest hell, which is hell, therefore  
a perpetual place of the damned, your title is  
or into his graue. vtrue,

*Thus farre the Title of Smith*  
*his Booke.*

**B**

**Carlil,**

The soules of the faithfull before

CARLIL.

**W**harrell, 99, Smith  
what cause you had to  
write against me,  
whom you neuer saw,  
who neuer offended  
you, who neuer reason-  
ed with you, who neither had put  
in print any booke, either in En-  
glishe or Latine: neither you ever  
knew me.

Syr Iohn  
Cheeke.

Smith. I heard say, that you did  
defende in the yeare of Christ 1552.  
at the Commencement in Cam-  
bridge, that Christ neuer descended  
into Hell, and that Sir Iohn Cheeke  
Knight, one of King Edwards Coun-  
sell did dispute with you, and cer-  
taine others.

Carlil. It is so.

Smith. I haue against you long  
custome: olde Authours: generall  
councils: and diuers Creedes.

Customes.  
Authors.  
Councils

Carlil. Custome without Scrip-  
ture is cause of error: Authours  
without the worde are to bee re-  
futed: Councils without Christ are  
worse.

woorthie of rep<sup>ar</sup>se. And where you  
alledge diuerse Credes, to them I  
will answere, when you aduouch  
them, I require Scripture: for  
withoute it, I will beleene nothing  
to be necessary to saluation, though  
you bring Carteloades of Doctors  
and deuises.

*Smith.* Saint Gregory alleageth *Gregory in*  
*Gen. 3. 24.* no man (sayth he) mighte *his 12. booke*  
enter into that place which was de- *upon Iob. cap*  
fended by the Aungels called Che- *7.*  
rubins, and with flaming burning *The. 1. obie*  
Sworde: but Paradise was so *ction.*  
defended: ergo no man might enter *Paradise defe*  
in, till Christe came, and remoued *ded with the*  
them awaye by his ascention into *Cherubins.*  
heauen.

*Carli.* If you vnderstand by Pa- *Paradise*  
radise heauen & felicitie, as Christe *heauen.*  
saith, *Luk. 23. 42.* We must nedes  
confesse, that the Cherubins were  
neither so vnnmercifal, neither the  
naked sword so terrible to y<sup>e</sup> iuste,  
neither of suche force, as to keep  
out the faithfull, vnto whose faith  
B. li. the



The soules of the faithfull before

the Cherubins gave place, & sword  
remoued, and the way was open,  
& the faithful of all ages let into the  
celestial Paradise: for to the faith-  
full, Paradise, is neuer shut: to the  
unfaithfull it is neuer open. Faith  
is the keye, that openeth the locke  
vnto euermlasting life. Faith is not  
onely a sure and infallible expecta-  
tion of heauenly ioyes, but also an  
apprehensio of the same. For where  
Faith ceaseth, there beginneth im-  
mortalitie: Where hope maketh an  
end, there is the full perfection, full  
fruitiion, full contemplation of the  
maiestie of Iehoua. Let vs expound  
the text according to the letter. A-  
dam saw this vision sensibly in the  
aer, as David, an Angel with a na-  
ked sword, 1. Chro. 21. 2. Sam. 24.  
16. Iosua 5. 13. and Balam Num. 22.  
31. to declare that no man shoulde  
eate of the tree of liues, that is, to  
haue felicitie till he departe oute of  
this life, and to shewe that no man  
by his own merites shoulde ascende  
into heauen, wher the tree of liues

Heb. 11. 1.

Hope.

Adam sawe  
this vision in  
the aer.

*Christ went immediately to heauen.*

is kept with the sword, from all them whiche passe not through tribulations by faith, whereby entrie is made into heauen. Epiphanius iudgeth this vision to haue appeared to Adam, that he might thereby admonishe his childe, that by his example they might be reduced from sinne. Augustine is of the former opinion, *Lib. 2. contra Manicheos, cap. 23. Tom. 3.* And of the later *de gen. ad lite. lib. 11. cap. 40.* This vision which Adam saw was in the aer, heauē is aboue the aer many thousand miles: This was before the gates of entrie into the terrestriall paradise, you feigne it to bee at the gates of heauen. This was for a ferroure to Adam, and to his posteritie for his transgression. This is removed by faith, this giueth place to the iust, Christe entred not into the terrestriall Paradise, but into the heauenly. *Luk. 23. 42. 43. 2. Cor. 12. 2.* It was the terrestriall Paradise where this vision was seen. Paradise.

*Epiphanius.*

*August. lib. 2. contra Manicheos cap. 23. Tom. 3. August. de Gen. ad lit. 11. cap. 40.*

*B. jv.*

*Smith*



*The soules of the faithfull before*

Read more of  
paradise in my  
note upon the  
2. of Gen.

**Smith.** I perceave that you make  
two paradises, the one celestially, the  
other terrestrially, which you will  
haue to be the whole earth.

**Carli.** That is my meaninge, not  
withstanding paradise by a meta-  
phor is taken for prosperitie and  
pleasant places. To the which  
Tirus, and Assiria, and the lande  
of Israell are compared Ezech 27.  
28. 31. 36. Joel .2. Gen. 13. By the  
lyke metaphor in the newe Testa-

ment it is taken for felicitie, for  
the bosome of Abraham, and the  
kingdome of heauen Luk. 23. 2 Cor  
12. Reuelat. 2 By this discourse  
their dreames are easely confuted;  
who place paradise withoute the  
tropiks, or vnder the equator, or in a  
highe montayns, or in the circle of  
the mone, or in the middle region  
of the aire or in Fortunatis insulis or  
in campis Elisiis. Amongst the latins  
so many doctoures, so many opini-  
ons. Could there grow any trees in  
the aire, or any beasts be fed about the  
mone

**S. Beda.**

**Durandus**  
**Cortellius** 2.  
sent. dist. 5.  
loach. Vad  
in Epitom.  
tri. terr.

monne, ether fouds run, & such other  
thinges whiche were all in Para-  
dise: Wherefoze certayne of the gra-  
kes, as Chrysostome, Theodoret, &  
Epiphanius accuse such dreamers,  
and specially they reprove Origene  
with certaine Heriticks, who either  
expounded paradise allegozically or  
anagogically. The Jewes are more  
monstruous and phantastical, who  
saye that god prepared paradise be-  
foze the creation: as receus the iust  
as thei departed: which is not so, but  
it may be a figure of heavenly feli-  
citie, which was prepared to that e-  
fecte befoze the foundation of the  
world, Ephesi. 1. And therefore  
some translate Michedem from the  
beginning, & other some from the  
Casse.

Genesis 2. 7

The second  
obiection.

*Smith.* Iacob lamenting the death of  
his sonne Ioseph, whom he thought  
had beene deuoured of wilde beasts,  
saide: *I will descende downe vnto  
my sonne lamenting into hell.* Nowe if  
Iacob were in Hell and also his  
sonne

Gen. 37 35

**The soules of the faithfull before**

sonne Ioseph, who were both full of faith and good workes: then must needs the Fathers before Christ descend into hell, and came not out till Christ fetched them out.

Sheol, the  
grave.

**Carli.** Why doe you saye that Iacob went to Hell, when as al our English Bibles, say that he went into his grave: Is the grave hell: Kesteth not the bodye there without life, without senses, without payne or tormentes: There is paine intollerable in hell without release, tormentes without intermission, and damnation without ende. The text sayth not after your translation that the soule of Iacob descended into Hell, but it sayth that Iacob went into Sheol, meaning his body without life and senses.

**Smith.** I meane that Iacobs soule went to hell.

Gen. 41. 28.  
Gen. 44. 31.

**Carli.** But the text sayth, that it was Iacob, and the gray heade of Iacob. Are there any grave heade



*Christ went immediately to heauen.*

in hell: Are you not ashamed so to  
Dreame, so to affirme, and so to  
write? When wee saye that Ia-  
cob, or any other man is dead, we  
meane not that his soule is dead,  
whiche can not dye, for it is im-  
mortall. A deade man is called a  
man, but a soule is neuer called a  
man after that it is departed, but a  
soule. Wherefore by your owne  
fantasie it was the bodie of Iacob  
that went to hell. Iacob sayde that  
they would bring his gray beares  
to the graue: hee doeth not call his  
gray beares his soule, neither are  
there any gray beares in heauen  
nor yet in hell: for they consume  
in the graue. It is our Englishe  
phrase that when wee are offend-  
ed with our vnchristie children, wee  
say that they will bring our gray  
beares to the graue with sorowe.

*Smith.* I followe S. Hieromes  
translation, which hath in *Infernum*,  
into hell. I knowe that all your En-  
glishe Bibles putte the graue

*The soules of the faithfull before*  
for hell. Shall we giue more credit  
to your *Englishe* translations, then  
to *S. Hierome*, then to all the *Greke*  
and *Latin* Doctors, which haue hel  
and not the graue, in their writings  
and expositions?

Reade August  
ad Hieron. &  
de trinitate ..

The truth  
must be had  
out of the  
hebrue and  
greke.

Carliil. If the text be not faithfully  
translated, noz truly impzinted, &  
faithfull interpretation isto be had  
from the Hebrue, and in like man-  
ner the truth of the new Testament  
out of the Greke text. Thus much  
the councel kept at *Vienna* in France  
a littel way from *Lyons* in the yeare  
of Christ 1309. Lib. 5. Clement.  
Tit. 3. *S. Hierome* did not translate  
the Bible out of the Greke, but out  
of the Hebrue, and therby did cor-  
rect the Greke and Latin transla-  
tions, and the same councel geneeth  
Augustine, who willetb all men  
to consider the propeertye of euery  
tounge, and especially the Hebrue,  
and Greke. August. lib. 1. de sermo-  
ne Domini in mont. in lib. retract. 1.  
cap. 7. ad Volusian. epist. 1. contra  
Faust.

*Christ went immediately to heauen.* Fol. 6.

*contra Faust. Manich. lib. 11. de do-*  
*ctrina christiana. lib. 1. ca. 5. li. 2. cap. 15.*

Now seeing that the proper tie of e-  
uerie thinge, the truth of the Text,  
the righte sense of the Scripture is  
to bee had out of the Hebrue tongue  
and phrase, we must runne to it, as  
to the fountayne.

*Smith.* I vnderstand not Hebrue, no  
more did S. Augustine, nor Chri-  
stome, but in obscure places they as-  
ked the Iewes what was the proper-  
tie of this worde or that, and of this  
phrase or that phrase.

*Carli.* Sheol in this place is the  
Grave, as it is in the 44. Chap.  
vers. 31. where the Sonnes of Ja-  
cob said, they should bring the gray  
beade of their father to the Grave.

In all these places Sheol, is taken  
for the grave. This Sheol S. Hie-  
rome translateth Infernum, which  
is a place belowe where the bodies  
are buried, meaning therby a grave  
So wryte also Photius, and Theo-  
doret.

*Sheol. Gen. 27. 35. Gen. 44. 31. Gen. 42. 38.*

The



*The soules of the faithfull before*

The same worde Sheol is in the  
 1. of the kinges the 2. chap. ver. 9.  
 where in the same phrase, David  
 chargeth Salomon to cause y<sup>e</sup> hoare  
 heade of Semei to go down into the  
 graue with bloud. And Chrysostome  
 interpreting the 9. ver. of the 4. ch.  
 of Paule to the *Ephesians*, calleth the  
 inferior partes of the earth, whe-  
 ther Chyriste descended, Death.  
 and alleageth this place of Ge. 44.  
 31. to proue the same. Lyra though  
 in other places he taketh Sheol for  
 hel, yet is he compelled here to take  
 it for the graue of Ioab, for sayeth  
 he, David did not meane that Ioab  
 shoulde goe to hell, but that hee  
 shoulde bee punished temporally.  
 And the Psal. 143. ver. 8. I shall bee  
 like to them that go downe to the  
 pit, that is, saith Chrysostome, I  
 shall be like to them that die. Thus  
 to go downe into the pit, and to go  
 to Sheol, is al one phrase, one sense,  
 one meaning, which you translate  
 hell.

Sheol is death

Lyra vpon the  
 1. of the kinges  
 2. 6. rab. Salo-  
 mon.

Psal. 143. 8.  
 there is Bor.  
 put for Sheol.  
 Psal. 86. 13.

Smith

*Christ, went immediately to heauen.*

**Smith.** Though I am but a small grecian, I knowe that the grekes called the 72 interpreters, 6 of euery tribe appointed by *Ptolome* kinge of Egypt to translate the Bible, haue: *72 Interpre- tors.* *ἐς ᾗδης, eis hadou: to hell.*

**Car.** You must consider Maister Smith, that *ᾗδης* doeth not signifie hell where in are Devils and damned soules tormented for euer, but *Hades*, lesse that tormentes bee ioyned withal as in Luk. 16. The Greekes say that *hades* hath his name of not seing, as who saye a place of darknesse, and *Pluto* the king of the earth is so called, and to this effect writeth *Ambrose* and *Augustine*. The olde Greekes, as *Homer* and *Euripides* take *hades* for the graue, as *Ἰλ. α. ᾗδης προῖα* *Idem*, and Latine Poets also: as *Virg.* *non, οὐκ ἰδέν, videre. August. Tam. 3. de Gen. ad lit. lib. 12. cap. 34.*

*Iuuenes tot miserat Orco.*

And *Ouid*:

*Saturnus tenebrosa in tartara misso.*

Notwithstanding the first Gre-  
cians

The soules of the faithfull before

rians, as Sibylla Erythrea, verpus  
Ades of Adam, who is the earthe,  
and thereof hath his name, Gen. 2.  
vers. 7. Hee made man of the dust  
of the earthe, & therfoze God sayeth  
in Ge. 3. vers. 19. that, thou art dust  
o2 earth, and to dust o2 earth thou  
shalt returne. Wherfoze this earth  
this place, that graue vnto the whi-  
che Adam shoulde returne, is called  
of his name Adam, and the grekes  
altred it a little & framed it to their  
tongue, and called it Aden, chaun-  
ging a. into e. and m. into n. Thus  
writeth Sibyll,

Homo like-  
wise in latine  
hath his name  
of humus, the  
earthe.

Adam for A-  
dams graue.

Sybil. i.

χρησμάων

ἄδων δι αὐτε κάλεσθαι, ἐπεὶ πρώτῳ μὲν ἄδῳ  
γένεσθαι μὲν θανάτου, γὰρ αὖτε μὲν ἀμφεκάλυψε.  
Τὸν καὶ δὴ πάντες οἱ ἐπιχθόνιοι γεγαῆτες  
ἀνέρες εἰν αἰδοῖσθαι δέμοις ἰέναι καλέονται.

*Aden appellant, ubi primus conditur Adam  
Mortē obiects, quē terra abdit decoratq̄ sepulchro.  
Hinc fit ut humani generis linguēntia vitam  
Corpora, dicantur penetrare cubilia Divi.*

The



The Greekes do cal Aden that place  
Where Adam was layd in the ground:  
And where al other rest and slepe,  
For so the Hebrue woord doth sounde.

Smith. You reason muche of the  
Graue and place where Adam was  
buried. I doe not reason of the Bo-  
die, but of the soule of Adam, whi-  
che I am sure descended into Hell,  
and laye there almoste fower thou-  
sand yeres, tyll Christe fetched him  
out.

The third ob-  
jection.

Adam in hell  
4000. yeres.

Carli. He was not in Hell, and  
therefore Christe coulde not fetch  
him out.

Smith. Where was hee then?

Carli. In heauen.

Smith. How prooue you that?

Carli. Hee ascendeth immediatly  
into heaue that asketh pardon, that  
traueth merce wth a stedfast  
saythe

Adams soul  
in heauen.

*The scales of the faithfull before*

faith: but this did Adam: ergo Adam ascended into heauen immediately after his death: for the death of the faithfull is the high way to felicitye, and faith is the saluation of our soules 1. Pet. 1. 9. The assumptiō is pꝛooued by Iosephus, who saith, that Adam confessed his fault, and craued pardon for his offence. Moreover Adam did not only confesse his fault, but also repented and beleeued in the seede pꝛomised. And as he and Caua werethe first that offended, so were they the first that receiued grace and ascended into heauen, ercepte Abell and Enoch. Which is pꝛooued by Salomon or rather by Philo in these wordes: *Wisdom*e, (saythe he) which is the sonne of god, preferred the first father of all mankind from his offense. Is not he saued that is deliuered from his offense, from sin, from error: but in hell there is no saluation, then was he in heauen by the same saythe that

1. pet. 1. 9.

Iosephus 1.  
cap. 4

Caua is the  
mother of all  
mankinde ge  
ne. 3. 20.

wyldom. 10.  
.4. Rede the.  
.3. cap. of wi.  
dome.

*Christ went immediately to heauen.* Fol. 9.

We haue. His faith made Christs death as present to him, as though

Faythe

it had been done in dede: for faith apprehendeth thinges absent, and thinges, whiche are not subiect to our senses, consider Heb. 11. 1.

And therfore Christ is killed to the faith of the elect euen from the be-

Reuel. 13. 8.

ginninge of the world. And although Castalio and Beza resol-

ueth the latter parte of this 8. vers.

on this sort: whose names are not written from the creation of the

world in the booke of life of y lambe

which is killed. Nonwithstanding they must nedes conclude that the

names of the faithfull are and were

written in the booke of life, in the

liuely booke of the lambe, which is

heauen: for so Christ defineth it,

saynge vnto his disciples: Do not glory because that yow haue subdued spirits: but because that your

The booke of life is heauen.

C.

Are



*The soules of the faithfull before*

Are their names holier then their  
soules: wher god mens names are  
writtē, thither ascend their soules,  
but in heauen are god mens na-  
mes witten: then there must ne-  
des be their soules. To what vse  
were it to haue my name witten  
in heauen, if my soule shall haue  
no fruition of heavenly ioyes, no  
contemplation, no solace, no feli-  
city: The disciples were predesti-  
nated to this felicity, and therfore  
receiued presently, when their ta-  
bernacle was dissolued, when  
their soules departed out of the bo-  
dy. For they must nedes reape one  
fruite, enioye one felicity, whose  
fayth is all one, whose sacraments  
in effect are all one, for bothe haue  
eaten one spiritual bread & dronke  
one spiritual drink: for they dronk  
of the spirituall rocke whiche is  
Christ. The red sea expresseth our  
baptisme: The cloude the grace of  
the holy ghost: Moses the high  
priest, Christ: the Israelites the  
Christ

1. Cor 10. ver.

3. 4.

Theodore.

on 1. Cor. 10.

An argument  
intallible

Rom. 8. 28.

29. 30.

Christians: the rocke Christ. Can  
he come in hel, who is for knowne  
of god, pzedestinated from euetlast-  
inge, called of purpose, iustified  
by faith, and consequently glori-  
fied? Is the for knowledge of god  
deubtfull? Is his pzedestination  
mutable? Is his calling of purpose  
uncertain? Or our iustificatio va-  
riable? Or our glorificatio i doubt?  
Adam was glorified in his presence  
of god alwayes, alwayes elected,  
alwayes in sure hope, and in an  
infallible expectatio of heauenly fe-  
licity. To glorify, is as the papistes  
terme it, to canonise, to make sain-  
tes, to geue felicity, to introduce a  
man into his incōprehensible ioyes  
of heauen. And to signify a certain-  
tye & an infallible truth, in cleding  
calling, iustifying, & glorifyinge,  
he bleth the pterperfect tense, as  
though it were done already, and so  
it is in deed with god. Shall we mea-  
sure his anthoz of time with time? or

Adam  
fied.

glori

To glorify

*The soules of the faithfull before*

the geener of felicity by mans phā-  
tasse, as the certentie of saluation,  
by the doubtfull iustifyinge of the  
Papist: If Adam were foreknow-  
en, fore elected, fore appoynted,  
and consequently called, & glozified  
how could he come in hel: Is there  
any iustification in Hell: any sayth  
any hope of better lyfe. any saluati-  
on, any remission of sinnes, any in-  
uocation of the name of God, any  
glozificacion, any felicitie: Hell is  
without Hope, Geenna without  
grace, Satan without Saluation,  
Tophet without ioye, the worme  
of conscience without solace, gna-  
shing of teeth without gladnes.

Hell.

Habel.

Gen. 4. 10.

Reuel. 6. 9.

10. 11.

the dead spe-  
ake.

Heb. 11. 4.

Wisd. 10. 3.

1st Iohn. 3. 12.

Let vs speake of Habel. It is saide  
that Habel beinge dead, did speake.  
So is it saide of the Soules of the  
faithfull in the Reuelacion: he is  
saide to speake whiche lyueth, then  
Habel and all the faithfull do liue  
because they speake, & also because  
that God is the God of the lyvinge  
and not of the dead. Forreuer by

this



**¶ Christ, went immediately to heauen.** Fol. ii.

this worde speakinge, is painted  
forth his felicitie which hee hath en-  
ioyed from his martirdome hither-  
to, for Christe saith that who so e-  
uer shall lose his lyfe in this world  
for Gods cause and religion as hee  
did, shal fynde it agayn in the next:  
but if he should goe to Hel after his  
death, as our romishe Catholickes  
doe teach and affirm, it were an  
enill exchaunge, and the death wil-  
lingly receiued for his cause (or re-  
ligion) very slenderly recompensed  
but Habel was found iuste, and is  
so called both of Christe and of S.  
Paul. There is none iuste, but hee  
that beleueth: for as S. Paul saith  
whatsoever is not done of faith, is  
synne, the iust man lyueth by faith,  
Habel was iust, therfore he lyued  
by his fayth.

Math. 10. 28.

39.

Math. 23. 38.

Heb. 11. 4.

There is in this sentence of Habel  
three thinges to be noted: faith, The iuste li-  
ueth by faith.  
iustice, and immortall life. Iust.  
ce is the free gift, mercy, and good-  
ness of god, geuen vnto man by iustice.  
faith.

*The soules of the faithfull before*

Faith.

1. Cor. 13. 13.

Charitie  
Hope.

Ireneus error  
lib. 5.

And Salomon  
was long be-  
fore Christ.

Habell.

sayth, sayth bringeth immortality  
or everlasting felicity, for the per-  
fection of saythe is felicity. & saythe  
endeth where immortality begin-  
neth: then hath faith done his part,  
when yt hath obtained y<sup>e</sup> which  
it trusted upon: and then ceaseth  
hope, when yt enioyeth that which  
yt hoped for: then remaineth cha-  
rity, in S. Paul sayth is the gretest of  
the thre, because it continueth &  
flourisheth for ever among y<sup>e</sup> sailes.  
Herin doth Ireneus erre, affirming  
that saythe and hope remaine after  
this lyfe. For he supposeth that all  
mens soules from the beginning of  
the world are kept in a secret place  
abiding or wayting for y<sup>e</sup> last day,  
and therefore to beleue and hope  
til. But Salomon rather Philo sa-  
ythe in the 4. chapter of the booke  
of wisdom: The iuste thoughte  
they dye before their tyme, or be-  
inge younge, yet they are in reste.  
Augustine calleth Habel a virgin,  
a priest, a iust man, and a martir  
he hath

*Christ, went immediately to heauen.* Fol. 12.

hee hath deserued (sayeth hee) the  
crown of martyrdome, this crown  
is felicitie, vnto the whiche wee are  
bounde to haste vnto.

Acrowne.

If there bee a churche in heauen,  
as wee must needes confesse there  
is, where Christe is being the head  
then is it an iniquity to denye Ha-  
bel, to be there being the first mar-  
tyr. Bernarde placeth him in hea-  
uen, because hee receyued deathe  
patientlye by his brother Cayne.

*Habell in he-  
auen*

who persecuted hym for hys ver-  
tues sake: for Abraham Esra  
an auncient Hebrue Doctor affir-  
meth that Cayne kyled Habell be-  
cause hee sayde that vyce shoulde  
bee punished, and Vertue rewar-  
ded in an other lyfe, whiche when  
Cayne hearde, hee slewe him forth-  
wyth. Ambrose also doth affirme  
that G D heareth the deade be-  
cause they lyue wyth hym, and doe  
reste in hys Pallace, hee calleth  
Abell the Prince, Capitaine, and  
way leader of Christian men.

*1. Iohn . 3.  
ver 15 . 12.*

*¶ iii.*

*And*



*The soules of the faithfull before*

August. de  
mirab. sacra.  
Cap. 3

Enoch.

Hebr. 11.  
Eccles. 44.  
Poile is he  
uen.  
Faber vpon  
Math 8.

And shall we saye then that the  
captaine is in woꝛser state then þe  
soldiour, the pꝛince in woꝛser case  
then the subiect, so dothe Ambroise  
call him. And to þe same effect doth  
it tende which is wꝛitten in the  
6. chapiter of the Reuelat. wher  
as the soules lying vnder the al-  
ter apparayled in white garments  
saye: Olorde holy and iuste, how  
longe wilt thou tarry to auenge  
our bloud. Amonge whom was  
Habel desiring the resurrection.  
And so was Enoch, as affirmeth  
Salomon in the booke of wisdom,  
the 4. chapter saying these woꝛ-  
des: Enoch because he pleased god  
was caried into paradise an exam-  
ple of good life vnto the worldes to  
come. When he pleased god, he  
was beloued, and for that he liued  
amonge the wicked, he was rapt vp  
least he shuld by their peruersity ha-  
ue bene seduced. Ther are in þe same  
place many goodly sentences which  
declare þe faithful after their death  
furth

*Christ went immediately to heauen.* Fol. 13.

furtherwith to receyue felicitye, and  
the wicked or vnfaithfull, misery.

Heb. 11.

Paule also proueth y<sup>e</sup> same, Enoch  
saith he, was translated or taken  
vp from deathe to life, or dyed not  
at all: for before his translation it is  
written of him that he pleased god,  
whiche for to do without faith is  
impossible. Thus you must nedes  
beleue, you that will go vnto god,  
that there is a god, that doth reco-  
pense the faithfull, and suche as  
loue him. Wherefore it is euident  
that Enoch ascended into heauen.

Iosephus lib.  
1. cap. 3.

Iosephus affirmeth the same. Yet  
I know that there are some of the  
hebrue Doctors as Esra, who ta-  
keth his translation from deathe,  
for his deathe onely, and not for  
any assumption: howbeit the he-  
brue worde signifieth not onely  
to take away by deathe, but also  
to receiue vnto himselfe, as god  
did Enoch. Pselly a greeke author  
affirmeth that he did flye vp into  
a heauenly place. So is there a  
great

Lacae.

So it is taken

Plal. 73. 24.

Speakin<sup>g</sup> of  
the deathe of  
the iust, whole  
soules god re-  
ceiveth.

**Enoch**

*The soules of the faithfull before*

great number which affirme, that he went into Abrahams bosome; and into the same place whether Christ his body went. Isodorus sayth, that he was the 7. from Adam, because that all men in the beginninge of the 7. thousande yeare should enioye the same felicity which he did then. And all the Latins in a manner saye that he went into heauen, least it should haue bene thought that the fathers soules should haue bene in hell, or detayned in lasye limbus. Christostome, Ephrem, with other of the grækes affirme, that he is in a fortunate place. Thus far of Enoch. And the same I do iudge of Enos, Seth, Lamech, Noac, Sem, and all the rest of the faithfull fathers, whose saythe conuayed the vp into immortallity. Nowe let vs heare and mark what god sayth vnto Abraham: Thou shalt (sayth god) go vnto thine elders and people quietly, and be buried in a flourishinge

*Abraham,*  
*Gen. 15. 15.*  
*and 25. 8.*



*Christ went immediately to heauen.* Fol. 14.

rishing age, which is as muche to  
say: when thou art dead thy soule  
shall spedily ascende into heauen a-  
mong thine elders, where it shall  
lyue in the abundance of ioyes.

To go to our  
elders.

Wherefore they who contend and  
affirme that there is no place in y<sup>e</sup>  
bookes of Moyse whereby the im-  
mortalitie, of the soule can be pro-  
ued, are greatly to be blamed. for  
it is euident of this place that the  
soul went vnto ioy, for he said whē  
thou shalt dye and go vnto thine el-  
ders. First y<sup>e</sup> soules go vnto their  
elders, whiche are all the faithfull  
Fathers: and then is the bodye bu-  
ryed. If you should vnderstand yt  
of his sepulcher, which is at Hebrō  
where he was buried, in the double  
cause y<sup>e</sup> ys false for ther was none of  
his elders buryed, nor none of his  
familiar, his wyfe Sara onely ex-  
cepted, & thē he should haue sayd, y<sup>e</sup>  
shalt go vnto thy wife Sara & not to  
thy elders: if you vnderstand it of his  
carnal fathers Thara & Nachor they  
were most

Joſ. 24. 15.

Faythe.

*The sonles of the faithfull before  
moste abhominable Idolatoures,  
wherfore he ment not vnto them,  
then must he meane those faithfull  
men before recited, who exercised  
the same fayth y<sup>e</sup> hee did, & beleued  
in the same Christ. For by faythe  
he possessed Cananye, subdued ty-  
rantes, offered Isaac, and obteyned  
enerlasting felicitie: for faith bring-  
geth saluation, as Prodromus saith  
in these verses which I translated  
out of the greeke tounge:*

*O holie faith, sound, perfect, and pure:  
Which of saluation doest man assure.*

*O thus.*

*O constant faith, pure and not fained:  
Whereby enerlasting life is obtayned.*

*A Couenant.  
Abraham.*

*God made first a Couenaint with  
Adam promisinge the Seede that  
should tread downe the Serpentes  
head, vnto Noe he promised quiet-  
nes with the Rainbowe, vnto A-  
braham hee promised the Lande of  
Canaan and immortallitie: none  
of these*

*Christ went immediately to heauen.*

Fol. 15

of these did doubt of any thing, but  
did beleene the promiser. Paul by  
their example perswaded men to  
beleene, and thereby to obtaine e-  
uerlasting lyfe. And if we that are  
their Childzen doe hope by fayth to  
haue the fruition of God his pre-  
sence, how unkynde are we to de-  
spise our fathers therof, including  
them in the darke dungeon of Hell  
or Limbus, spoylinge theym of all  
Joye and Glozie? Abraham is  
called in the Scriptures the father  
of all the faithfull, and was he then  
in woofse state then his childzen?  
When hee had lyued. 175. yeres,  
hee departed vnto his Elders and  
people, that is (as Caietanus a ffr-  
meth) into the sweete and pleasant  
coaste of felicitye, which God hath  
prepared for his elect from the be-  
ginninge, hee is gathered vnto his  
fathers. This Metaphor is thus  
to bee applied, that as the husband:  
man doth gather his corne into his  
Barne, so God gathreth his faith-  
full

Rom. 4 17.

Abraham was  
to heauen.

Gathered to  
the fathers.

Caietanus.



Math. 3. 12.

Heb. 12. verl.  
22. 23. 24.  
Abraham.

To be gathered to the fathers is onely applied to the soules whiche liue with god, David, Cimihi and Rabbi, Abraham laye so, Read Page. in Cab. and Cadab.

*The soules of the faithfull before*

full seruantes into his heauenly habitation, as Christ doth witnes saing, that the chaffe, which is the wicked shall be, burned: but the corn, which are his faithfull, he will laye o2 gether it into his barne which is heauen. He died, saith the scripture, in a pleasante age, such an age such a rewarde foloweth, such a death such a life, such labo2 such ioyes. The interlyned glose with the ordinary Strabus and also Angustine place Abraham sometime amonge the angels in y mount Sion, in the citty of the living God, in the celestial Ierusalem, amonge the cōpany of the innumerable angels, in the congregation of y first bo2n sonnes which are written in heauen, sometime God the Judge of all men, amonge the spirites of perfect men, and Iesus Christ the mediator of the newe testament. Ambrose sayth Caietanus that this phrase of gathering to his elders can in no wise be referred vnto the heauenly

but vnto the soule. The like is be-  
rified of Moses and Aron. in Deut.  
32. He that beleued as Abraham  
did, and like wyse liued as he liued  
can inhabyte none other place then  
bery heauen: this city, this coun-  
trye, this kingdome, and this  
inheritance, is promised, and vs  
proper and common vnto all the  
faithfull: euen so is hell, the king-  
dome, countrey, and inheritance  
of the wycked, or vnfaithfull,  
and other places of ioye or payne,  
of rewarde, recompence, or inheri-  
tance besydes these twayne, & scrip-  
ture knoweth not, whatsoeuer ha-  
th beene, is, or shalbe dreamed, de-  
vised or affyrmed to the contrary, as  
most plainly appeareth by the history  
of Lazarus and Diues, where is  
shewed the descending of the wicked  
man into hell, & how the poore  
Lazarus was caried vp into the bo-  
me of Abraham, as for any thirde  
place as our purgatory Catholikes  
do protest and defende, it is vtterly  
unknowne not onely vnto that

Two places.

Luke. 16. ver.  
19. Lazarus &  
Diues.

Two places.

*The soules of the faithfull before*  
place of Scripture aboue expressed  
but also vnto al the rest of y<sup>e</sup> h<sup>o</sup>le  
holy Scriptures. And as Chziste  
speaketh but of two places o<sup>r</sup> re-  
wardes: so speaketh hee of two  
masters which were God and Ma-  
mon, which two maisters rewar-  
ded their seruantes in the two so<sup>r</sup>-  
said places, whereby I gather that  
there were but two places, one of  
Joye, the other of Payne. Two  
maysters, the one good, the other  
euill, two kinde of people, the one  
faythfull, the other vnfaithfull.  
And as for a thy<sup>r</sup>de place, a thirde  
mayster, and a thirde people, the  
Scripture proueth none, neither  
doe I beleue that there is anye.  
And I nothing doubt but if oure  
Romishe Catholikes should be en-  
forced gratis, euen as charity doth  
binde, to doe their wo<sup>r</sup>kes of rede-  
mption, and to receiue nothing for  
their paines for releeuing the po<sup>r</sup>-  
soules, they would right shortly be  
perswaded and contented to let the  
place



*Christ went immediately to heauen.* Eol. 17.

place goe after the profite and lucre, which now enforceth them so feruently to defend the same with sword and fyre. But as Chryst mentioneth but two maysters and two places after this life, one for the elect and an other for the reprobate: so S. Augustine utterly denyeth the third place. For if there had bene any suche in those dayes, the rich would haue bene redeemed for money: if ther had bene any popes in toble dayes, mony and pardons had deliuered him. The foresayde storye is affirmed to bee true, and bothe thee men well knowne, and their names, the one called Nincus the ryche, the other Lazarus the poore, and to haue dyed bothe whē Chryst preached before his passion. Thus the Hebryes affirme & some of the greekes as Epiphanius, and Enthinius, and Faber, Whiche history if it be true, as Ireneus, Orygen, Cyprian, Cyrill, Hierome, Hillary, Ambrose, Gregory, Gorham,

*Augustine.*

*The bistorye of Dines & La. is not feined.*

*Ninensis, Munster vpon Math. 4.*

*Enthin, vpon Luke 16.*

*D rham,*

*The soules of the faithfull before*  
 rham, Chrysostome and all the be-  
 bies affirme: and if they dyed be-  
 fore Christs passio as it is euident  
 by al these autors, and if Abraham  
 his bosome, be heauen and euerlast-  
 ing felicitie, which no good man  
 can denye: Then was Adam, Ha-  
 bell, Abraham, Lazarus and all the  
 faithfull fathers in heauen. Tercul-  
 lian beleueth y<sup>e</sup> story to be so true,  
 he concludeth that the riche man  
 was Herode, and y<sup>e</sup> poore mā Ioh<sup>n</sup>  
 Baptyste Thus farre of this history  
 now let vs note what is y<sup>e</sup> bosome  
 of Abraham. it is y<sup>e</sup> place of toy<sup>e</sup>  
 licitie, which all they had y<sup>e</sup> liues  
 beleued as Abraham did & dyed  
 y<sup>e</sup> same faith. For as y<sup>e</sup> mothers bo-  
 some is y<sup>e</sup> solace of y<sup>e</sup> childe, y<sup>e</sup> haue  
 y<sup>e</sup> safegarde of y<sup>e</sup> ships, after stormes  
 & tempests: so is Abrahams bosome  
 y<sup>e</sup> rest, quietnes, solace & security  
 y<sup>e</sup> faithfull. S August also affirmeth  
 Abrahams bosome to be heauen  
 these wordes, saing what soeuer  
 is in Abrahams bosome y<sup>e</sup> same be the

A brahams bo-  
 some.

*Christ went immediately to heauen.* Fol. 18.

my familiar Nebzideus obteyned  
if Lazarus who dyed befoze *Christ* *Nebzideus.*

was in Abrahams boosome, & Nebri

deus who died after *Christ* had the

same boosome: then must nedes al be

one thing, & who dare, saith S. Au-

gustine, cal this boosome of Abrahā

any part of hell: how be it hee is in

this matter, as in diuers other incō

stāt & variable. Eustacius saith y<sup>e</sup> *Jacob*

rob saue *Christes* copozal figure,

whē as he saw y<sup>e</sup> ladder erected frō 15.

earth vnto heauē & that it was a fi-

gure of *Christes* crosse, by whose dea-

the al haue & shal ascēd into heauē.

It is also y<sup>e</sup> figure of a *christiā* mā

saith, w<sup>h</sup> reacheth vp into heauē, and

signifieth the ladder: & y<sup>e</sup> stauēs ther

of was *Jacobs* iourney frō Canany

to Mesopotamia. The angels chduc

ted him to Labā, & home again. *Je*

houa vpo the top of y<sup>e</sup> ladder guided

his iourney by his angels. It is no

more incōuenient to cal this a visiō

thē to term y<sup>e</sup> p<sup>ro</sup>pheties visiōs whi

the were p<sup>ro</sup>phecied, & secne of the

*Jacobs ladder*  
*Jacob. gen. 28*

*Cazon.*



*The soules of the faithfull before.*

16. prophetes, & so are they called in  
Heb2ue: neither was the waisting  
of Iacob w<sup>th</sup> the aungel really done  
but in a vision, as in like maner the  
prophet which was not wounded.

Ezechiel went bare footed: Elatas  
mouth touched with a burning cole

*Hose. 1, 1.*

*Gen. 2. 21.*

22.

*Gen. 1 26.*

27

As was maryed to an harlot, the  
lyke you haue as the sleepe of A-  
dam which was not really done but  
in a Typhon, for shee was made  
when Adam was made and called  
by the same name h<sup>2</sup> Adam, in  
this respecte for that she was made  
of the earth, and should return to  
earth. Whys bys yd doth not declare  
a newe creatyon of the woman but  
an vnion and asimplytude, to figure  
y<sup>e</sup> indiuysible vnyty betwene man  
and wyfe: betwene Christ and his  
congregatyon for the woman is de-  
ryued of mā as of Christ christians  
which are the congregatiō, neither  
can it be vnderstode of her creatiō  
for she & Adā wer perfittly made  
y<sup>e</sup> first day, y<sup>e</sup> cōsequēce therfore is

*Christ, went immediately to heauen. Fol. 19.*

There could not be made of the rybbe  
foz if thee were made, of the rybbe  
of Adam, then had he a spare ribbe,  
if he had no moze ribbes then were  
needeful, how could thee bee made  
of that rybbe which was not to bee  
had. If Cava were created of the  
ribbe, then must it either be hir bo-  
dy, oꝛ hir soule, or bothe: if hir bo-  
dy, then was it as insensible as the  
ribb whiche had no sence noꝛ life: if  
hir soule had bene made of the rib,  
then shoulde it haue putrified as  
the ribbe did. Was the rib hir father,  
oꝛ Adam, oꝛ bothe? If bothe, then  
hadde thee two fathers: if neither,  
then who was hir father? the scrip-  
ture dothe not say that god made  
the woman of thee ribbe, but that hee  
builded the woman of thee ribbe to  
declare that thee was as it were a  
building, and by hir houses and fa-  
milies were planted, and thefoze  
she is called the mother of all man-  
kynde: and Christ alluding to this  
buildinge saithe: that he will build  
his

*Ge. 2. 26. 27.*

*Gen. 3.*

*Cava.*

*Gen. 3. 20.*

*Mat. 16. 18.*

*The soules of the faithfull before.*

his congregation vpon the rocke  
whiche is himselfe. If Adam was  
created immortall, how could he  
sleepe. Do immortal creatures sleepe  
that is contrary to immortallitye  
that Adam was created immortall,  
both by booke of wisdom & also these  
wordes doe testifie. Whensoever

*Wisd. 2. 26.*

*Gen. 2. 17.*

*Gen. 2. 21 &*

*27.*

thou shalt eat of this fruit thou shalt  
dye the death. Therefore hee slept  
not before he had offended. When

Adam sayth y<sup>e</sup> Caua is fleshy of his  
fleshy and bone of his bones, signifi-  
ing in a mystery Christ & his congre-  
gation: for sayth Paule, we are mem-  
bers of his bodye, of his fleshy, and

*1 Cor. 6. 15.*

*1 Cor. 6. 15.*

of his bones. For this cause shall  
man leaue father and mother, and  
shall be ioyned vnto his wyfe, and  
they two shall be made one fleshy.  
this ys a great secrete, but I speake  
of Christ and his church.

For as *Isha* which is the woman  
is deriued of *Ish* which is the man  
declaringe a mutuall societie, the  
ys betwene man and wyfe, wh



*Christ, went immediately to heauen.* Fol. 20.

in a mystery figure the Christ and  
his congregation, of whome Chri-  
stians are deriued, as the woman  
from man, euen so, and in lyke  
manner, the churche which are the  
true Christians indred are deriued  
of Christ the heade thereof. Tobias  
saith: we are the progeny of God, &  
loke for the life which god giueth to  
vs by iustice by liberalite & almes, wee  
shall see god face to face, for it deli-  
uereth fro death, purgeth sin, & gi-  
ueth life euerlastinge. Also Dauid  
being in daunger of his enemies, or  
in daunger of deathe by sicknes, com-  
mended his spirit vnto god & had re-  
demed him, whē as Christ had not  
thē w<sup>th</sup> his patible body redeemed hī,  
& yet he said, he had redeemed him,  
whē as it was 500 yeaere before his  
passiō. Neither would he haue com-  
mended his soule vnto god, if he had  
knowne y<sup>t</sup> god would haue sent y<sup>e</sup>  
into Hell. **CHRIST** approued  
this Sentence beynge vppon the  
crosse, sainge: father into thy hands  
I comit my spirit. But yf some

Tob. 4. ver.

7. 10.

psal. 31. 5.

Psal. 73. 24.

Thou shalt  
receiue me,  
meaning his  
soule.

D. 4. should

*The soules of the faithfull before*

Stephen,

Acts 7. ver. 19

Wisdome 31  
The hands of  
God.

Should here object as I doubt not but  
they wil, & saye y<sup>e</sup> for al y<sup>e</sup> Chyistes  
soule went not straichte vnto hea-  
uen before he had made his voiage  
vnto hell, there to visite and fetch  
out his old frindes al the space that  
the soule was absent from the body  
which was three dayes: yet I dont  
not but they shall be compelled to  
confesse & thinke the contrary euen  
by the words of S Steuen, who suffe-  
red after Christ a yeaere or there a-  
bout, & bled y<sup>e</sup> very same wordes  
which David and Christ did, com-  
mendinge his spirite vnto God as  
they did. And if they graunt that he  
ascended streyght way, than must  
they graunt the same vnto the other  
who bled all one scripture, the scrip-  
ture is no Shipmans hole neither  
is it partiall, but like effectuell to  
all beleuers. David committed his  
soule into the handes of god. gods  
handes is euerlasting ioy and feli-  
citie, as it appereth by Salomon,  
who saythe: that the soules of the  
iust are in the hands of god which

*Christ went immediately to heauen.* Fol. 21.

preach 11. 7.

*The 7. brethren. Maschab. 7.*

*Esd. 2. ver. 38.*

is proued in the booke of wisdom. Also in the booke called the preacher he constantly affirmeth the body to goe to the ground, and the spirite or soule to returne vnto god that gaue it, who soener shall reade the seconde booke of Machabeus, shall apparently perceiue by the wordes of the seventh and last brother, spoken vnto Antiochus, & their soules had rest and ioy after their martirdome saing: Doe not reioyce o most cursed Antiochus, nether imagine that thou canst escape the iust iudgment of God: I assure thee my brethren here haue suffered a little payne, but now they are come into the heauenly couenaunte of euerlasting life. Esdras, seing an innumerable multitude praying God, asked the angell what they were. wh<sup>o</sup> answered, that they were such as had put of their mortal coates and put on their immortall. and the yong man who did set crownes vpon their heads & gaue the palms in their hands was y<sup>e</sup> sonne of god, christe the



*The soules of the faithfull before*

*Esa. 26. ver 19*  
*29.*

*Dan. 12. 13.*

*Zach. 3. 7.*  
*Iosua.*

*math. 17. 3*  
*Moses.*

*Elias.*

*Simon.*

*Esa. 7. 14. 15*  
*1. 12.*

not being incarnate nor bozne. god speaking in Esa. to the people miserably oppressed, sayth vnto the: enter into my Houses and Chambers, & shut the dores to you for a while, vntil this tirany be past: which chambers & houses the Latins do vnderstand, to be pleasaut & ioyfull places prepared for the electe. So doe the grekes also. The like is spokē vnto Daniel in these words: go thou thy way & departe vnto the ende of the world, rest thou in thy lot (that ys among the sayntes) vntil thou shalt rise againe at the last day. Also the Angel spake vnto Iosua. 400. yeres before Christs cōing in y<sup>e</sup> flesh on this wise: If y<sup>e</sup> shalt obserue my Lawes and Commaundementes, I shal place the among those Angels whō y<sup>e</sup> seest stāde here, who as it is like were nether in hell nor in Limbus. Moses & Helias were w<sup>th</sup> Christ in y<sup>e</sup> moūt, it is not like y<sup>e</sup> they did ascēd frō hel or Limbus to come & accōpay Christ, but rather to descēd frō heauē. Since reding of Prophecie Esaie y<sup>e</sup> Christ should be

bozne of a virgine, and maruelinge  
how it should cōe to passe, an angel  
said vnto him y<sup>e</sup> shalt se thy sauour  
ere y<sup>e</sup> dost depart. And whē Christ  
was presētēd in the tēple, Simeon  
toke him in his armes & saide, now  
sufferest y<sup>e</sup> thy seruant to depart in  
peace according to thy worde &c. to  
departe in peace, is to enioy euer  
lasting life. S Paule so doth expoū  
it, & calleth ioy & peace y<sup>e</sup> effects of  
faith, & this must be in the cōsciēce  
of man & how could they departe in  
a quiet cōsciēce y<sup>e</sup> should go hēce in  
to hel o<sup>r</sup> Limbus. He vseth this o<sup>r</sup>  
der to proue māns saluatiō by whō  
he knoweth before, thē hē doth pre  
destinate to be like vnto his sonne  
whō he predestinareth thē he calleth  
whō he calleth thē he iustificeth: &  
whō he iustificeth, he glorifieth, by y<sup>e</sup>  
which it must nedes folowe, y<sup>e</sup> the  
fathers were predestinated, called  
iustified & glorified by christ. Peter  
saith we beleue to to be saved by y<sup>e</sup>  
grace of Iesus christ as wel as y<sup>e</sup>  
fathers. Whereto the scriptures.

Nicephorus

1 cap. 13

Luk. 2.26.29

30.

rom. 8.6. E-

ph. 4.3. Co-

los. 3.19 .

2 Cor. 3.18

Rom. 14. 17

galath. 28..

rom. 8. 28 29

Actes 15. 11

the second

parte

*The soules of the faithfull before*

The Hebrue  
doctors.

ToPhet.

Chalde Paraphrast  
vpon  
preca. 6.

psalme. 37. 13.  
Chimi & rab  
Abraham rea  
de pag in .cha  
bad.

Origen.  
not withstan-  
ding it is their  
communcor-  
sore to place  
none in hea-  
uen before y  
last day.

The Hebrue Doctors affirme  
with one assente that there are but  
two places after this lyfe: the one  
of ioy which they call *Gan Eden* full  
of ioy, quietnes, and consolation,  
the other place *Hell*, where the  
wicked are continually tormented  
without redemption. The Chalde  
Paraphrast placethe all the soules  
of the iust in an heavenly taberna-  
cle, where they enioye pleasure  
perpetually: this felicity (saith he)  
Dauid callethe y land of everlastig  
life. And of this opinion is Chimi,  
and Esra interpreting the 1. the 30.  
and 91 psalmes. The grecke doctors  
sende them to heauen. Origen writ-  
tinge vpon the firste of Iob, to the  
tabernacles of the iust, where are  
the ioyes of sayntes, the rest of the  
faithfull, the consolatiō of the god-  
ly, the inheritaunce of the humble,  
the reioysinge of the innocentes. I  
shall go into lighte and life, where  
is mirth & ioy, no sorow, no lamen-  
tatiō, no calamity, or sicknes. but  
where



where I shall put away all paynes  
wher vertues are rewarded, wher  
is the bosome of Abraham, y<sup>e</sup> state  
& patrimonye of Isaac Israels fami-  
liarity, wher be all aungels & bles-  
sed soules, y<sup>e</sup> voyces of archangels,  
y<sup>e</sup> brightnes of y<sup>e</sup> holy ghoſt, Chriſt  
his kingdome, & the glorious ma-  
ieſty of y<sup>e</sup> father. Gregory Nazian-  
zen placeth theſe amonge y<sup>e</sup> aungels,  
Philo in a ceſtiall place free from  
all corruptiō. Eusebius called them  
chriſtians & therfore to receue y<sup>e</sup> re-  
ward of chriſtianity. Iosephus bee-  
inge one of them y<sup>e</sup> fled into y<sup>e</sup> caſe  
at the ſiege at Iotopata, & whē they  
woulde haue flaine themſelues ra-  
ther theſe to haue endured the famine  
and to come out to the Romaines,  
he exhorteth them not to ſlay them-  
ſelues untill God ſhould call theſe  
ſoules vp vnto himſelfe.

Sybill Erythrea, whome ſome ſaye  
was Noac his Daughter in lawe,  
termeth all the faythful to be chri-  
ſtians in theſe verſes.

Nazian.

Philo.

Eusebius.

Iosephus lib.

Judas. 3. cap.

14.

Erythrea.

Of

κενομα. 8. The soules of the faithfull before  
Of Christes stock sayth she we came,  
Therefore of Christ we haue the name,  
Receiue with me the religiō of y<sup>e</sup> same.

And by cause certaine of the latins,  
as Lactantius, Tertullian, Bernard,  
and one Iohn a byshop of Rome  
who was after christ. 1315 yeres  
certaine of the grekes as Ireneus,  
Chrysostome, Euthinius, Iustinus  
Martire, Occumenius, and Aretha  
do deny that any man is rewarded  
vntill the last day therefore can not  
their autorities preuaile in this  
case againste the truthe. S. Augu-  
stine was like an Academicall wa-  
ueringe to and froe, yet in this  
poynte in his 99 Epistle, hath these  
wordes: I affirme (sayeth he) that  
Christ coulde bringe no goodnes to  
those that were in Abrahams bo-  
some, who had his diuinitye conti-  
nually present with them. And of  
truthe Lazarus was in Abraham  
bosome before Christes deathe. He  
also calleth y<sup>e</sup> riche mans graue for  
and

Augustine.

*Christ went immediately to heauen. Fol. 24.*

and Abrahams bosome, the blessed  
mans rest: the kingdome of heaue,  
& y<sup>e</sup> paradise of the these: and vpon  
p<sup>ar</sup> 11. of Iohn hee is verye plaine in  
this matter. Hierome condemneth  
Vigilantius, partelye because hee  
would not place y<sup>e</sup> soules of y<sup>e</sup> faith-  
ful in heaue w<sup>ith</sup> Christ, but in an ho-  
nest prisō, in Abrahams bosom, a place  
solace, vnder y<sup>e</sup> aulter of god, in the  
fortunate ples, or in the fields of  
pleasure. S. Cyprian saythe, who  
would not feare death if ther shou'd  
be no pleasure after this life. He re-  
ferreth many scriptures to proue the  
soules of y<sup>e</sup> faithfull to be in heauen  
immediatly after they depart out of  
this life. S. Ambrose bringeth the  
Christians from Habbell: & proueth  
by martieulous many scriptures in  
his booke entituled *De bono mortis* y<sup>e</sup>  
all y<sup>e</sup> soules of the faithfull ascended  
by & by after their death. y<sup>e</sup> which  
I alleadge the opinions of the phi-  
losophers, wherby it shall appeare  
vnto the god reader, y<sup>e</sup> although y<sup>e</sup>  
they

*Hierome.*

*Cyprian.*

*Ambrose.*

*Philosophers*



*The soules of the faithfull before*

they knewe not God as they ought  
to haue done, yet conceiued they a bet  
ter opiniõ of þ immortallity of the  
soules of the iust then do our Ro  
mische catholiques, & not knowing  
God as they ought, had a better  
iudgment of his equity, as Plato in  
Phedon, Phedro, Gorgias, Timeus,  
with all his sect who apoynt a place  
in heaven for all the iust: so doth De  
mosthenes. Calamus a phiolosopher  
of Iudea saith: oh what a worthy  
death is this, that when the body is  
buried the soule shall go into light.  
also Cirus (as Zenophon and Cicero  
reporthe) calleth it a blessed day  
when he shoulde go vp into the com  
pany of the godly, And Tully saith  
that who so haue saued their countrie  
and encreased the same, haue a place  
apoynted for the in heaven. Seneca  
also saith do not enuy thy brother  
he shall rest, he is safe and immor  
tall, he enioyeth the free and open  
heaven, he hath escaped out of the  
vile place in to an high excellent  
place

Plato

Calamus

Cirus.

Cicero in som  
Scip.

Seneca.

Romulus son  
he ascended in  
to heaven. Ci  
ce. in som Scip.

place, which receiveth the soules  
into a blessed bosome, where he is  
now at liberty, and hath received  
all goodnes with the great pleasure,  
thy brother hath not lost the light,  
but hath obtained a more perfecte  
light, why do we lament his death,  
why, he hath not forsaken us, but  
is gone before us: and in another  
place he sayth: death which we so  
feare, chaungeth life, but doth not  
destroye it bitterly, for the day will  
come which shall restore yt agayn.

The soule doth suffer sorrowes great,  
while it is in this earthly cage:  
Sundered, ascendeth to Gods seate,  
free from all anguish, payne & age.

The Chaldee Oracle affirmeth the  
soules of the good to goe unto god  
in these verses,

It is for thy commoditie  
to hast to god the perfitt light,  
Of whom thou hast mind, soule & life.

¶

Power

Apollo answered  
red polites de  
maundinge  
whether the  
Soule was  
immortall or  
no.

Lid. 7. cap.

The soules of the faithfull before  
Power, breath, defence, strength, ayd  
& might

Euripides hathe these verses all  
tendinge to the same effectte,

Eurip. in sup  
pl. *πρὸς αἰθερα.* The soules of suche as leaue this lyfe,  
not onely streight immortall be:  
In perfecte peace; void of all strife:  
But also doe their sauour see:

The bodye laied is under grounde,  
the soule in heauen grace hath found,

*Εὐριπίδης* The soule ascendeth vnto God,  
the bodye lieth under a clodde:

Eurip. in An  
tiop.  
*καλλιστοῦ* Three vertues thou must exercise,  
Feare God thy parents doe obey,  
Thy country lawes see thou practise,  
the crowne of Glory haue alwaye,

*ἐξ εἰς στεφάνου*  
*εὐκλειᾶς*  
*αἰ.*

Palladas,

*πρὸς θεόν* When that the soule departeth hence  
*ἀθάνατον* It ascendeth to the presence  
of God immortall, for defence.

Lucretius



*Christ went immediatly to heauen* Fol. 26. j

*Lucretius thought  
an Epicure.*

*That which frō earth & ground did come  
shall to the earthe descende:*

*That which frō heauē above did come  
shall up againe ascende.*

*Manilius.*

*No man doth doubt but that our soules  
did from the heauens come,  
And shall ascend thither againe  
to thier old seate and roome.*

*Antipater Sidonius in*

*Laert. 7. in Zeno.*

*Zeno the flower of his countrie  
is dead and layd in graue:*

*His soule vnto the starres is gone,  
whiche God dothe kepe & saue.*

*Laertius in Solon lib. 1.*

*Salamis did contayne the bones  
of Solon as wee read,*

*C. ii.*

*El.*

The soules of the faithfull before  
His soule into the heavenly throne  
was caried with speede

Laertius Lib. 2. in  
Anaxagor.

Anaxagoras tyeth heere,  
his soule with god doth dwell.

Steuus lib. 8.  
Cap. 17.

The soules about god stande  
on left hande & on righte  
Beholdynge his fayre face,  
desirous of that sight

CHRIST



# CHRIST DESCENDED Fol. 27.

NOT INTO HEL NETHER  
in body, nor in soule.

**O**F CHRISTE  
descended into Hel, ei-  
**I**f ther he must descende  
in Body or in Soule,  
or in his Godheade,  
or in all: but in Bo-  
dy hee did not: for it laye in the  
grane thre dayes, as these places  
in the margent do testifye: No-  
uer a body that is deade, without  
senses, without life, without soule,  
can neither descende, nor ascende,  
none, stirre, or ryle, : but all the  
time that it lay in the grane it was  
destitute and depryued of all these,  
wherefore y body could not descend  
thoughe some affirme the contrary:  
neither coulde his soule descende.  
Could that descende, whiche did as-  
cend: or that descend into hell, that  
was in paradise, in felicity, in the  
kingdome of God? But Christe his  
soule was in heauen, even so soone

The first ar-  
gument.

Christes body  
went not to  
hell.

*Math. 26*

*61.*

*Ioh. 2. 19.*

*Ionas 2. 1.*

*Mat. 12. 40*

*Gloss. upon*

*Act. 2.*

*2. 25.*

The soule of  
Christe descen-  
ded not.



*Christ descended not into hell,*

as yt departed out of the bodye .

As for his godhead , it can neither ascend, nor descende . Can that as-

cend, or descend, y is every where, that filleth all places , that is in

heaven, earth, and hell, all at once. Ergo his godhead was not in hell,

more at one tyme then at another. They hold that it was his soul that

went to hell : howe coulde yt be in hell, when as yt was in paradise

withe the these : Was the these in hell? That denied Christ, who sa-

hee should be withe him that very day in paradise. Was paradise he-

That denyeth the these , who calleth paradise y kingdome of Christ

And Paul in the 2 . verse of the epistle to the Corinth. the 12. cha-

calleth the paradise the third heaven of the whiche , I haue discoursed

there at large, and vpon the 1. and 2. chapt. of Gen. Now to conclude

this first argument , yt is evident of the p[re]misses , y neither Christ

body, nor soul descended into hell

Luke. 23. 42.

The godhead  
of Christe e-  
uerie where.

Esay. 66. 1.

Act. 7. 49.

Christes soule  
was not in hel  
The thief not  
in hell.

Paradise.

Luke. 23. 42.

If Christ descended into hell, hee  
either deliuered the saythful, or the  
vnfaithful, or both, or neyther: but  
the saythfull he could not, for they  
were in heauen, by the same sayth  
that we haue, and withe God, as  
is specifed in the 12. Chap. of the  
Preacher. and in the 16. of Luke.  
The vnfaithfull he would not, for  
that they were already condēned.  
Neither is there any redemption  
in hell, no confession of the faulte,  
no remission, no satisfaction, no  
remedye, no consolation, no hope  
of grace, no expectation of any bet-  
ter lyfe: wherfore to conclude this  
argument, if he had descended, hee  
had deliuered none, and therefore  
his iourney had beene in vayne,  
his labour frustrate, and they that  
defend y<sup>e</sup> same either to be wilfully  
ignorāt, or so blinded w<sup>th</sup> erroneous  
custome, that they will not see.

Neither Mathew, neither Marke,  
neither Luke, nether Iohn, neither  
Peter, nor Paul, who wrote exactly

C.iii.

The 2. Argu-  
ment.

Preach. 71. 9.

Luke. 16. 22.

25. 26.

In hel no re-  
demption.

Iohn. 3. 18.

The 3. Argu-  
ment

*Christ descended not into hell,*  
of Christs death, resurrection, and  
ascension, made anye mention of  
Christs descending into hel, & ther  
fore we cannot beleue that sentence  
without error, neither affirme it w  
out a lye, nor approue it in our be  
liefe without offence, and daunger  
of drawing others to credit fables.

The 4. obiection.

Job. 14. 13.

Greg. lib. 12

Upon Job. 7.

*Smyth.* I brought a place of Iob,  
after the exposition of Gregory the  
first Pope of that name, wherby he  
proueth, that Iob desired of G O D  
that he would not place him in the  
loweste hell, but in some superioure  
roome, which I interpret to be Lim  
bus patrum.

Limbus pa  
trum.

Sheol the  
grave, earthe  
or death.

Job in heauen

*Carlile.* Job desireth that God  
would hide him in his graue, or in  
the earth, til his anger were past, &  
determine a time when he would  
remember him. And Esra interpre  
teth this verse of his death and re  
surrection, for Job knewe that his  
bodie should sleepe til the last daye,  
but hee was assured that his soule  
should ascend into heauen immedi  
ately.



neither in bodie nor soule.

Fol. 29

atelye. Hee that was blessed cannot come in hel: but Job was blessed: ergo, Job coulde not come in hell.

*A Sillogisme*

*Smith.* I denie the maior.

*Carli.* I proue it. He that is blessed, is glorified: he that is glorified is in Heauen by faythe, and is caried from death, to lyfe, ergo hee that is blessed cannot come in hell.

*Smith.* VVere not all the fathers that Christe fetched oute of Hell, blessed.

*Carli.* He fetched none out for they were in Heauen by the same faithe that we haue, for they beleued that Christe should come, and we beleue that he is come. Differentia est in tempore, in re nulla. There is difference in tyme, in effect none at all.

*Iob. 1. 1.*

Moreover Job was such a one who no man could reprove. Tam ἀμεμάρτητος he is called Iashar, true, faithful, vpright, and hee is iust, and one that feared God. And all these effects folowe of fayth, and the ende of

*Peter. 1. 9.*

faythe

No saluation  
in hel.

*Christ descended not into hell*

faith is the saluation of our soules,  
saluation there is none in hell,  
ergo Iob was nener in hell. A man  
may make twenty Sillogismes of  
these selve woordes, but then I  
should be tedious, nether is it ne-  
cessary if you bzing any other place  
out of Iob, I will aunswere it as  
I do this, or els I will proue you  
to misvnderstand Iob, as ye do here,  
or to wrestle and defoete the place,  
or not to confer that whiche goethe  
before w<sup>th</sup> that which foloweth, or  
not to consider his proposition that  
hee proueth or the obiections of his  
frendes that reason withe him, or  
the substance of his doctrine, and  
why his booke was wzitten, of  
whiche I haue noted in the begin-  
ning of my notes vpon Iob.

But all these places whiche you  
buse thus to your reprouse in Iob  
I haue discussed a litle after, where  
I entreate of this worde Sheol.

*Smth.* Howe saye you to the  
manifeste place of Dauid, Th

Sheol.  
The 16. psalm  
expounded.  
The 5. obie-  
ction.

shalt not leaue my soule in hell.

**¶** *Caril.* If you had added the other halfe verse folowing, ye should haue confounded your selfe, which is, Nor thy holy one to feele corruption.

The manner of Dauids psalmes is, that the one halfe of the verse declareth the other, the manifeste the obscure, the former the latter, or the latter the former, as this dothe: for the holy one ys that whiche you do calle the soule: and corruption is that, whiche you tearme hell, euen deathe it selfe.

Is there anye corruption in hell? Are there anye granes for buriall? Anye deade bodyes to corrupte? Anye redemption? Anye resurrection? But S. Paule expoundeth the latter parte of the resurrection

For hee saythe, that GOD had then fulfilled his promises made vnto Abraham, David, and to all the other fathers, as touching the comminge of our saviour **JESUS CHRIST** and his

Dauid expou-  
deth himselfe.

The same  
phrase is in E-  
say 38.17.18.

Nephes Sha-  
cath where  
Nephes is the  
bodie, and Sha-  
cath is the gra-  
ue. psl. 30.11.

Act. 23.32.33.

34.35.36.37.

&c.



*Christ descended not into hell*

- Esay. 35. 3.* buriall, and resurrection, and this  
hee proueth by Esaye, and in the  
*Psal. 2. 3.* Psalmes, whych sayth thus: Thou  
art my sonne this day haue I begot-  
ten thee. This daye hee calleth y  
tyme and moment, when God the  
*Haiom,*  
*so beget.* father did begett Christe: agayne,  
what is to beget in this place? It is  
to rayse Christ out of his graue, fro  
the deade, not to returne anye more  
to the graue: for so doth Paule de-  
*Act. 13. 34.* clare, and so do Chrysostome, The-  
odorus, Antiochus & Hillarius, in-  
terprete thys place. A begetting fro  
the dead, is like to a man begotten  
and broughte oute of his Mothers  
wombe, as out of a graue, where he  
was as it were buried. And there-  
fore the Resurrection, is called of  
*Mat. 19. 28.* Christ, as it is here of Dauid a re-  
generation, a bearinge of newe, a  
*Rom. 8. 23.* newe byrth, a newe commeng into  
this worlde, a renouation, a rysing  
from the dead, a restitution from a-  
boue, quasi ἀνωθεν ὁτέσις, for the  
*Theoderet in*  
*epit.* bodye is restored from aboue, be-  
the

the power of GOD, as Chryste is here by the father.

*Smyle.* I knowe that this latter end of the Verse is vnderstanded of the resurrection of Christ, but how say you to the former.

*Carlel.* I saye that the latter is an explanation of the former, notwithstanding I wil translate it so plainly, that it shall neede none interpretation: thus I translate it. Thou shalt not leaue my Bodye in the Graue: And that *Nephes*, should be

translated the bodie, I prouue by a body.

many places of scripture, and manye moe if neede require, where I declare the signification of *Nephes*.

And that *Sheol* signifieth y<sup>e</sup> Graue, and proper alwayes to the body, as *Nephes* is, I haue proued a litle after where I haue declared aboue 2.

hundred places of *Nephes*, and almoste halfe as manye of *Sheol*. The

words proue my purpose, the phrases declare my meaninge, the properties of y<sup>e</sup> Hebrew tongue openeth

the

Thou shalt  
not leaue my  
soule in hell.

*Nephes* the  
body.

*Nephes* and  
*Sheol* proper  
to the bodye.

**Christ descended not into hell**

psal. 16. 9. Ac.

2. 27.

Pet. calleth

Nephers fleshe

Act. 2. 26. 30.

ἡ σὰρξ. Act.

2. 30. 31. 32

Christ was in  
the loynes of  
David.

the truthe; Chryste himselfe spe-  
keth of his bodie whiche should not  
bee left in the graue. Peter alle-  
geth this halfe verse to proue the  
surrection of Christ. David calleth  
that his fleshe in the verse before  
sayinge: that his flesh should rest  
hope, which hee calleth the bodie in  
this tenth verse: and that which  
David in the presence of Chryste  
calleth the Holyc one, Peter inter-  
preteth his fleshe, and the text sayeth  
that he came oute of the Loynes  
Dauid, and should syt in Dauid  
throne, this same Iesus, sayth Pe-  
ter, God hath rayled vp, and we are  
witnesses. Were they witnesses  
his soule he did not rise, or of his  
dye which did ryse? Could his soule  
ryse againe, there is no resurrection  
of the soule, for it dyeth not.  
How could his soule be in the Lo-  
ynes of Dauid: then should Dauid  
soule haue begotten Christes: a  
full soule, a soule without synne  
is contrary to nature: was y<sup>e</sup> soule  
flesh



fleshe: so to saye is an absurditie.  
 But David and Peter calleth that  
 which you saye went to Hel, fleshe,  
 could a dead carcas goe? could hys  
 dead flesh preache, could his soule  
 without a bodie preache, which you  
 saye only went to hell: you saye y  
 it spake and reproued the Devills,  
 you are not ashamed to saye that it  
 burst asonder the bzasen gates, the  
 yron barres, and entred violently  
 in the despite of Satan, and saluted  
 the Fathers, shaked Adam by the  
 bande, & bzought them al out saui  
 Cayne and Judas, who refused his  
 offer, Fabularum (P. Smyth) plena  
 sunt omnia. Aepinus a new writer  
 a Lutherane will haue his soule to  
 haue suffered in the hel of the dam  
 ned soules. Lofsius, and Wellerus,  
 other two Lutheranes, that Chzist  
 wente to Hell, both in Bodye and  
 Soule. What a detestable opinion  
 hath Caietanus, who defendeth that  
 the soule of Chzist suffred a double  
 punishment, one for y it was agre  
 ued to

The soule of  
 Christe, was  
 not in the loy  
 nes of David  
 but in his bo  
 oye.

BeZin. 2. A& 3  
 Aepinus in  
 psal. 16.

Caicta 1532

*Christ descended not into hell*

The death of  
Christ ranso-  
med all.

*John. 19. 30*

what tyme  
Christ wēt to  
hell,

to bre out of the bodie, the other for  
that it was soze tozmented in helle  
I praye you let Caietanus tel me by  
scripture or by some reason, what  
that punishment was, or wherfor  
he shoulde bee punished: For his  
owne Offence hee coulde not, for  
he had not offended: soz others hee  
did not: soz that hee dyed vpon the  
crosse, sayng: All things are dispat-  
ched, man is redeemed, man is saued,  
Sathan is subdued, hell is spoyled,  
the force of the deuell is broken, his  
dominion deminished, and ther after  
required no more sacrifices, no more  
deathes, no more torments, no peni-  
tence, no rigrination to hell, nor to S. Iames  
no more conflictes with Sathan, no  
more tooles to burst the gates of hell.  
*Smith.* Eusebius Emisenus *de resurrex-  
tione domini* sayth, that Christ his  
soule descended into hell when hee  
gaue vp the ghost at 9. of the clocke  
with vs it is then three of the clocke  
at afternoone, to spoyle hell.

*Carls.* But that denied Christ descended

neither in body nor soule.

Fol. 33.

who sayd, that the thiefe should bee  
wyth him that daye in Paradyse.  
Smith. Athanasius de Virginitate,  
affirmeth that the Lorde descended  
into hell, at twelue of the clocke at  
after noone, and rose agayn at mid-  
night.

Carlin. Where was his Soule be-  
twene three of the clocke, and sixe  
at night. Nicephorus sayth that he  
was not there aboue a moment.  
Augustinus writeth y<sup>e</sup> Christe was  
in Hel, nye and thirtie houres. Rei-  
nerus sayth, that Christe was in Lim-  
bo one daye and two nightes. Lyra  
sayeth that Christe was in Hel, whi-  
le he tarryn Limbus patrum nyne  
and thirtie houres. Dissentio in do-  
ctrine is a signe of no trust: note  
how some saye that Christe descen-  
ded into hell at three of the clocke,  
some saye at sixe, some saye hee tarryn  
there sixe and thirtie houres,  
other some nyne and thirtie houres  
other fourtie, other denie any local  
descending, neither neede therom any

I

Catho

Luke. 23. 43.

Athanasius.

de Virginitate.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.

cap. 10.



*Christ descended not into hell*

Augustine  
steuchus. vpc.  
the. 16. psal.

Nephes.

Remigius in  
the yeare of  
Christ. 856.  
Math 10. 39.  
John 15. 13.

Chrysostome  
aduersus gent.  
tom. 5. pa. 91.  
quod christus  
sit deus.

The 6. objecti  
on. psal. 24. 9.  
expounded.

Catholickes to bee offended, seeing  
that Augustinus Steuchus one of  
Popes Librarie, & bishop of Kise-  
tr. mlateth this as I do, expounde  
it as I do, and proueth his transla-  
tion by many other places of  
scripture, where the soule is taken  
for the bodie and lyfe, and con-  
beth fully with me. Remigius  
Bishop of Antisiodor expoundeth  
this place as I do, as ye may read  
in my notes vpon the 16. psal. Al-  
like wise Martin Berrhae vpo 1. 1.  
2. Feline & Vatablus vpon the 16.  
Fagius vpo Gen. 37. Bucer vpo  
27. Munster vpon math. 27. Peter  
in the 2. of the Actes, and Paul in  
13. of the Act. Beza vpon Act. 2. Ch-  
rystome is compelled to vnderstand  
this place of the 16. psal. as I do.  
Smub. Notwithstanding that Ch-  
rystom interpreteth that place as I  
do, yet doth he by other scripture  
proue that Christ went to hel as Da-  
uid sayth. Lift up your heades ye gates  
lyfte vp ye everlastinge gates, and

neither in body nor soule.

Fol. 34.

king of glory shall come in.

Carile. David in this psalme declareth that God is the ruler of all the whole world, and that he especially fauored the Jewes, whom hee wished to lyue, an incorrupte life, and they shoulde dwell in Syon, they shoulde dwell at Hierusalem, they should dwell in the tabernacle of God which hee had chosen for

her, as the Psalm. 132. declareth psal. 14. 15. 1. & 2. large, to be a temple for God.

who sat on the toppe of the Arke, 1. Chro. 23. 6. 7. c 15. 29. c. 16. 1. and there gaue oracles, and there 2. Sam. 6. 15. 16.

David seing in spirite that the temple promised was perfourmed Lyra interpretech this place

as I doe.

his sayth, (for sayth seeth things as I doe. Fayth,

present and long after to come) re- pecteth with himselfe, and sayth: O

gates of Hierusalem lift vp your eades, O ye eternall gates be lyft

ed vp, that the eternall God sitting betweene the Cherubins may

come in, eternally there to dwell. he calleth y gates eternal for that

It is

the arcke

*Christ descended not into hell*

*Allegories.*  
*Dionysius Hieronimus*  
*10.27.*  
*Flaminius in ps. 24*

*Chrysostomus*  
*reproued.*

*Hugo Cardinalis.*

*Iacobus de*  
*Therapio.*

arcke had no certaine place before  
but there. it should alwayes be  
dayne and eternall. I haue not  
of this, muche more in my booke  
of the 24. psalme, howe that the  
gels reioyced, and commaunded  
gates of heauen in Christs ascen-  
tion to open, & let in Christ, but  
literall sence is alwayes the same.  
For they that departe from the  
ter propounde many absurdities  
forge many lyes, make many  
intentions, inuente a 1000 glories.  
Chrysostome is not ashamed to  
out all reason and sence to call  
gates, the gates of hell that should  
let Christ in. Hugo the Cardinall  
callethe these gates, vices, and  
princes, whiche should be tran-  
sed leaders, hypocrites, and pri-  
cipall heretiques, who should  
away their vices and errours,  
of their myndes.  
Simon M. Iames of Therapio a do-  
ctor of the decrees, in his booke call-  
ed *Beliall* for those are his own words



*neither in bodie nor soule.*

Fol. 35.

In the yeere of Christe, 1382. the last  
day of Oct. faue one, dated at *Auer-* A mery fable  
besides *Naples*, the 5. yere of Po-  
pe *Vrbane* the sixt of that name writ-  
eth, that God, the father of Christ  
hearing the lamentable crying of  
the soules in Limbus, biddeth his  
sonne to girde his sworde to his  
hight, and like a mightie man of  
warre he went to hel, & comanded  
the princes of hel to open their gats,  
else hee woulde burst them vp.  
The princes of hell were so amased,  
that they consulted to barre the  
gates surely, to fortifie the walles,  
towers, castles and fortresses, and to  
watch and warde against his as-  
sault. Christ burst the brasen gates,  
broke the yron barres, gaue a daunt-  
ing assault, entered with a white  
linner, displayed his redde crosse  
on the walles, and towers, cast  
downe the hell howndes, hunted  
them from post to pillar, bounde  
tan or Pluto him selfe, with yron  
chains and chaynes, and threw him  
into

Soules in Lim-  
bus.

*Alouin*

Christ entred  
hell.

*Christ descended not into hell,*  
into a deepe dungeon, saluted  
patriarckes, and prophets, shak  
them by their righte handes: the  
was ioye without heauines, light  
without darknes, there they wept  
for ioye, daunced like damoises  
there were sweete odours, ther wa  
perfumes, musicke, simphony  
melodye, harpes, lutes, shalme  
drums, tabrets, fyfes, whistles  
bagpipes, psalters, songes, *Kirie*  
*Osanna in excelsis*, or rather in  
*fundis*, there was *De Profundis*  
*maui*, there was *Confitemini deo*  
*quoniam bonus, dicant nunc redemptus*  
there was *captiuam duxit captiuam*  
there he taried three dayes,  
three nightes, there the deuils  
bled, and roared like lyons.

Astaroth.

Then sayd *Astaroth*, we wil  
and ordeine for our chiefe aduoc  
proctor, and patron, our welbe  
ued *Belial*, a moſte ſkilfull,  
experte lawyer, he may be a l  
for his experience in wayghty  
ſes, and an ympier for his

ted thome, an orator in pleadinge, and  
 shak an arbiter in difficulte cases, hee  
 : the anne wreste the texte, he canne  
 light onstrue and expound the canons,  
 weene canne depraue the truthe of the  
 most Gospell, hee canne alleadge the  
 canon Lawe, hee passethe all  
 the Ciuilians, and canonistes, hee  
 canne make of whyte blacke, and  
 of blacke whyte, hee ys an odde  
 fellowe indeede, and one that ys  
 moste fit for our purpose. Then  
 came they into the consistorye, Sa-  
 lomons is Iudge, Beliall was present  
 with the hys Notarye and wytnes a-  
 gainste Christe, who had done an  
 ayynous robbery in hell: Daniell  
 the notary and Secrétary to kinge  
 Salomon, maketh for Beliall a pub-  
 lique instrumente: Salomon was  
 Iudge betwene Beliall proctor of  
 the one partye, and Azaell  
 the swyft poste or messinger of the o-  
 ther party: Thus was brought in, he  
 appointed for his proctor and lawyer  
 Moses

Christ spoyled  
 Hel.  
 Salomon iudg

Daniel

AZael post.  
 Iesus arrang-  
 ped.  
 Moses



*Christ descended not into hell,*

Christ is accus-  
ed for spoy-  
ling hell.

Belial,

believed nine witnesses

2. Kin. cap. ii.

*Moses petit terminū ad respondēdū*  
There *Belial* alleadged the cano law  
the decrees, decretals, extrauagans  
*Bartholus*, *Baldus*, *Accursius*, *Lin-*  
*wood*, *Cantiuncule*, gloses, an  
suche like. *Belial* commencethe  
libell against *Iesus*, *Moses* excepte  
againste the libell dilatorye, *Mos-*  
putteth in 12 positions to proue that  
*Iesus* did very well in spoyling hell  
*Moses* bringeth 9 wytnesses, *Adam*  
*Abraham*, *Isaac*, *Jacob*, *David*, *Io-*  
*Baptist*, *Aristotle*, *Virgil*, and *Y-*  
*cras*, so he tearmeth *Hippocrates*.  
*Belial* replyethe *salua reuerentia*  
what auayleth the testimonye of  
*Adam*, who was a rebell, as is ma-  
nifeste to the whole worlde, sayth  
*Belial*, or of *Abraham*, that kept  
openly cōcubines, or of *Isaac* a liar  
and periured man, of deceiptful  
*Jacob*, a thefe, & robber of his bro-  
ther, *Vi ff. de Ani. L. non potes.*  
*David* the murtherer and adulterer  
of *Virgill*, that was deceyued with  
wome, & haged in a basket ouer the  
walles

walles for a Spectacle of Ipoctas  
that killed his nephew: of Aristotle  
who fraudulently burst vp the arma-  
ry of Salomon, and deceitfully ap-  
propriated to him, his wisdom and  
philosophy. I haue no exception a-  
gainst *John Baptist* who was so holy:  
many one wytnes is no wytnes, *ve*  
*de rest. li. 11. 13.* I cease to tell howe  
many parliaments the deuils kept,  
and what prodigious pagents, las-  
ye may reade an infinite number of  
such singular good stufte in the scho-  
lasticall writers of these last fūe hu-  
dred yeares.

*Carlit.* Iames de Theranio affir-  
meth that they of Limbus were in  
trouble, in necessity, in darkenes,  
in the shadowe of deathe, and in  
thaynes and giues, whiche Chyist  
burst: you denye that they were in  
any trouble: but this fable requi-  
reth no answers.

*Smith.* Chrysostome saythe that The 7. Obie-  
ction brake the brasen gates and barrs  
of yrou.

Car-

*Christ descended not into hell*

**Oecolapadius]**

*Caril.* Esaye meained that there should nothinge withstand Cyrus, his power should be so greate, his fortune so good, his successe so happy, and his iorney so prosperous, no not thoughe the gates of the cities, whiche hee should besiege, were of brasse, and their barres of yron. Hee inuaded, hee fetcht out their treasure, he won *Babilon*, he toke ryche *Cresus* prisoner. Esay did neuer imagine suche a fable.

*Smith.* I haue a place in *Dauid* where *Dauid* sayth that G O D had deliuered him oute of the nethermost hell.

**Nethermost:**  
hel is largely  
expounded af  
terward in  
**Scol.**

**Christ in the**  
**nethermost**  
**hell.**

*Caril.* Was *Dauid* when he wrote this, deade, or alieue? If deade, he could not wyte, neither come there anye wytinges oute of hell, for they lacke ynke and paper, ynke for that there ys no moisture, but burninge bathes, and boylinge byrnstone, neyther ys there any paper, for yt would be consumed withe fyre.



If he lyued, as he did indeed, howe  
could he be in hell? Is earthe hell?  
Are there bodyes in hell? Did hee  
make this psalme in hell? Did hee  
call out of hel, or out of Palestina?  
Do not you make 4. hels: and now  
ye make but two? Moreover you  
M. Smithe affirme, that Christe  
wente to the hypermoste hell, and  
yet here you saye that hee wente to  
the nethermoste hell? What con-  
stancy is in your exposition, what  
coherence in your religion, what  
certainty in your faction, and sects,  
what agremente in your doctrine?  
You say that he went to purgatory  
Reinerus denieth that he went thi-  
ther at all.

Smith. Wee all agree that Christe  
went to hell, that hee haried hell,  
that he fetched out the fathers, A-  
braham, Isaac, Iacob, the patri-  
arkes and prophets, that he bound  
Sathan, and terrified the rest, and  
put them to flight.

Did not the holyc fathers then crye  
de

Read after  
ward in Sheol  
psal. 86. 30.

Reinerus in  
pantheologia

The 7. Obie

De profundis.  
spal. 130. II.

*Christ descended not into hell*

De profundis clamaui? who were they that cryed? was it not the church? not the lyuinge church vppon earthe, but the Church that was in Limbus.

*Carli.* You folow the poore Scho- lers of the Vniuersitye, who were wonte in the olde tyme to begge with De profundis for all christian soules.

Chryst descen- ded to purga- torie?

*Arnobius. lib. 2. contra gent* reprobeth the gentiles for admitting any purgatory after this life.

*Polidor. 6. c. 9*  
*Volat. 12.*

Aethna which is now called Carbo bren- neth no longer as Oliuerius writeth vpon *Mela. ergo,*

*Smith.* We vnderstande this of Pur- gatorie..

*Carli.* What was there any Pur- gatorie in Dauids dayes? It was but founde out of late, and conclu- ded vpon in the counsell of Ferrara in the yere of Chryste 1439. or there about, notwithstanding so slender- ly, that the Grekes, when they ca- me home, denied it.

*Polidore* writeth that *Odilo*, the Moncke found it out in the mounte Aethna in Sicilia, in the yere of Chryste 1200. We haue no Scripture to proue it, neither is your place of the Machabes, whiche you alledge

for that purpose in the Hebrew, but  
 put in by some purgatory patrone.  
 Now if there bee no purgatory, as  
 wee are able to proue, no third pla-  
 ce out of this lyfe, no dungeon of ex-  
 piation, neither after death any ex-  
 cessyon of a mans offences, any re-  
 mission, neither hope, nor sayth, for  
 they end with death, neither any re-  
 penting or expectatiō of felicity: the  
 where is your bellish Church, your  
 Iunian Synagogue, and your pur-  
 gatorie Prelates. Doe they saye  
 Passes satisfactory in Purgatorie?  
 haue they any Trentalles, Whites,  
 Sacrifice, or anye other satisfactiō?  
 This psalme was made when Da-  
 uid was in greate daunger of Saul  
 and of his ennemies, or rather, as  
 Lyra sayth in the person of the Is-  
 raelites, who were in their captiui-  
 ty at Babilō, drowned as it were  
 in a deepe dungeon. And when hee  
 was in an anguished of Conscience,  
 after the death of Vrias, Psalm. 51.  
 Augustine vnderstandeth this psal-  
 me

purgatory is  
 no longer for  
 it is bient vp.

Mach. 12. 42.

Quido. or pd T  
 Pomponius  
 Mela.

Quido. or pd T  
 .c. d. 210 H

De profundis,  
 oute of the  
 deepe. pla. 130.  
 The argumēt  
 of the 130. pla



**Christ descended not into hell**

psalme of euery man that is in this  
mortal lye who is encombred w  
anye vyce or misfortune, and ther  
foze muste cal and cry for helpe and  
mercie.

**The 10. object**

*Smith.* I could bring many mo pla  
ces out of the Psalmes.

*Carle.* Either the Argumente and  
meaninge of the psalme shall con  
fute you, or els those places whiche  
I haue alleaged after for the true  
vnderstandinge of Sheol & Nephes.

**The 11. object**  
**Hole. 6. 2.**

*Smith.* Wise men and the best lear  
ned alledge the 6. of Hoseas for the  
going of Christe to hell: *After two*  
*dayes sayeth he, wil hee reuine vs, & the*  
*thirde day hee wil raise vs up, and we*  
*shal lyue in his sight.* Thus far Hosea  
wordes. Here you see that Christ  
was two dayes in hell, doing his be  
finest there, preaching to them, com  
forting them, spying out al the Cor  
ners in Hell, where they laye, pul  
linge them out, and bringing them  
out of the captiuitie,

Carle. Is it wisdom, for to you  
 save, to understande this place of  
 Christes being in hell, where the  
 Prophete meaneth the ten Tribes,  
 which fell away by the suggestion,  
 and Idolatrye of Microboam: are  
 they learned, for so you saye that  
 they are, that take CH R I S T for  
 tenne Tribes, or Hell for Palestina:  
 for in Palestina propheted Ho-  
 seas, and not in hell. Whereover were  
 not they the Israelites that had of-  
 fended: were they not the Is-  
 raelites that repented: Is there  
 any repentaunce in Limbo: If the  
 Inhabitantes or Sojourners, or  
 Princes of Hell shoulde speake these  
 wordes, then did they speake in  
 their Tongues, but ye reade not  
 that there are any Tongues in hel-  
 lenesse by a figure, therefore they  
 could not speake. Doe not the sou-  
 les in Hel lyue: But he sayth that  
 after two dayes they shoulde reuiue,  
 and after the third daye they shoulde  
 rise againe and lyue.

Thers

Soules die not

There is nothinge that reuiuet  
but that whiche once liued, and  
nowe dead: but theſe ſay that  
ſhall be reuiued, that they were  
ſlayed, and liue againe viue.

August. lib 4.  
ad cathe. ca. 6.

can it not bee vnderſtanded of  
ſoules. In the are immortall,  
liue a liues ether in toy or paine

Thei are dead  
that fall from  
God.

Howe by a metaphoꝝ, they  
fall away from God, are accounted  
as dead and buried, and not  
ſtandinge by againe by reſur-  
taund, by roſeing of their faith  
as theſe did. Let vs declare by  
truly according to the ſcripture  
repeats viher mennes phantaſies  
and diſtes after warde.

Two dayes.

Whole of the two dayes of the  
dayes. After 2 dayes Hamaſan  
ken in the will puniſhe of  
dayes to the captiuitie that  
longe time, but the thirde day,  
at the length, he will beſide  
Although Teglaſphalaſer in the  
yeare of Phaca king of Aſſyria  
the creation 3129. after the  
11112



1922. and before Christ 783. shoulde  
destroye Iurye: And Salmanasar in  
the 9. yeare of Hoseas from the cre-  
ation, 3203. frō the floude, 1546.  
yet God restozed them.

But this place of Hose is to be un-  
derstanded of Synacherib, whiche  
continued 3. yeares from the tyme  
that he did threaten Ezechias to his  
cleare deliuerance.

Esaïas toulde Ezechias, that hee  
shoulde live one yeare, in the tyme  
of Synacheribs inuasion, of the a-  
bandaunce whiche was vpon the  
grounde, the next yeare of frutes,  
and suche as God sente oute of the  
earthe, and in the thirde he shoulde  
be deliuered, & Synacheribs armye  
oppugned and destroyed. Whiche  
was from the creation, 3221. before  
Christe. 741. This prophete by the  
first 3. dayes understandeth y<sup>e</sup> first  
yeares, in y<sup>e</sup> which they were re-  
liued by Esaïas prophecy, who pro-  
phesied y<sup>e</sup> they shoulde be deliueted  
in y<sup>e</sup> 3. yeare, as they were in dede.

And

Esay. 37.

4. King. 19.

82. 7. 2. 2. 2. 2.

21. 9. 2. 4. 2. 2.

Ioseph. lib. 10

cap. 1. 2. 2. 2. 2.

2. para. 32. 2. 2. 2.

41. 2. 2. 2. 2. 2.

*Christ descended not into hell*

August. de ci-  
uit. 8. cap. 28.  
Lact. 4 cap. 19.

The 12. obiection.  
Hose. 13. 14.

And this is the verye hystoꝛye and  
Hoseas intente. I knowe that the  
Iewes apply the 2 laste dayes, the  
one to Chzistes regall kingdome &  
their captiuitie, nowe vnder the  
Chzistians: y other to y last day of  
iudgmēt, y first they can make no  
thinge of. Our allegozicall doctours  
referre the firste daye to Chzistes  
comminge iu the fleshe, the second  
when hee rose, the thirde when hee  
shal come to be Iudge: or the firste  
day y time befoze Chzist, the second  
after, the third after the resurrec-  
tion: Or the firste of the is our Bap-  
tisme, the second oure reste in he-  
uen, and the thirde the laste daye.  
Of these allegozies, & anagogies  
read further in the ordinary gloss  
Smith. What is meaned by this sen-  
tence of Hose, *From the hands of bel-  
I will deliuer them.* Is not this a gold  
sentēce? can there be any text more  
manifeste? Or anye scripture more  
euidente, either to confute your  
pinion whiche is erroneous, or  
confirme myne? Can

**Carlel.** God spake not heere of hell, but this hee saythe: If you Israelites wyll amende your liues, resourme your corrupte manners, retorne vnto mee, and followe the truthe, forsake your abhominable Idolatrye, deteste, and abhoze your customes, and superstition, I wyll deliuer you from the inuasion of the Assirians, from their cruell tyrannye, from their violent inuasions and assaultes, and from deathe, and the graue, whiche two do folowe of inuasion and subuersi-  
on of the common weale.

Why do you **Q.** Smythe, saye y<sup>t</sup> is from the hande of hell, when y<sup>t</sup> is in your olde translation, whiche yowre onelye allowe, *De manu mortis*, from the handes of deathe.

What was that which Hose thzeten-  
ed to y<sup>e</sup> disobediēt Israelites? was  
it not their subuersiō? was it not  
y<sup>e</sup> spoile of their coutry? was it not  
Desolatiō, captiuitie, deathe, and y<sup>e</sup>  
**C. ii.** graue?



*Christ descended not into hell*

grave: where were those y<sup>e</sup> shoulde  
be deliuered? If in hell; there are  
no armies of soldours y<sup>e</sup> do inuade,  
no landes to bee layde waste, no  
townes or villages to be besieged,  
no prisoners to bee led away cap-  
tive. If they were in Palestina, and  
a liue, as they were in deede, how  
can you proue Palestina to be hell,  
or the deade to liue?

ver. 55. 56.  
Resurrection.

*Smith.* Paule semethe so to saye.

*Carls.* Paul speakethe there of the  
resurrection. For after that hee had  
proued by manye argumentes and  
similitudes, that the dead shall rise  
agayne, he addethe the authoritie  
of Hosee, traducing by a Metaphor  
the deathe of the Assirians to  
deathe it selfe, sayinge, that nei-  
ther the deathe nor grave should be  
able to detayne the bodies, but  
they shoulde be bothe vanquished  
subdued, and restore the corpes.  
deade bodies, which they had cap-  
tured so longe.

If Paul, and Hosee, speake of the  
bodies onelye, why do you apply  
it to the soules? If these were in  
hell, surely it muste nedes be that  
they were their soules: for the bo-  
dies go no further then the grave.  
But there is no resurrection of the  
soule, therefore Paul & Hosee speake  
of the bodies which shal rylse again,  
and not of the soules, which neither  
dye, neither slepe.

The soules  
neither slepe  
nor dye.

They canne not dye that are im-  
mortal, neyther slepe whiche wake  
alwayes. Of this I have noted v-  
pon the 13. chapiter of Hosee and v-  
pon the 1. Cor. 15. And after in  
Sheol.

Sheol.  
Zachar. 9. 11.  
The 13. ob-  
jection.

Smith. The place of Zacharye can  
not be denyed: Thou saythe God  
the father to his sonne I E S V S  
CHRIST) throughe the bloud of  
thy covenante shalt let the prisoners out  
of the Pitte, wherein is no water.

Where, or in what place were these  
Prysoners? Were they not in Lim-  
bo, for there we holde that there is

*Christ descended not into hell,*  
noe water? Limbus is the pitte  
Christe ys hee that wente downe  
yt, and loosed and lette oute all the  
prisoners.

*Carul.* Do you call Abraham, Isaac  
saac and Iacob, withe all the sayth  
full of the olde Testamente, pr  
soners? Were they bounde in any  
cheynes? Who was theyr Jaylor?  
Are you not ashamed to call fre  
men bonde, patriarkes prisoners, an  
Sayntes slaues to Satan, Cyth  
sins of heauen captiues, and to  
briebe, to be spoyled of the rewarde  
of saythe, to bee destitute of hope  
and to be deprived of their expecta  
tion, and defrauded of the contem  
plation of the trinitie?

If a manne shoulde goe to Hell  
what dothe saythe profite at all  
or what auaylethe Hope? what  
is the rewarde of Vertue? It is  
against reason to deprive the sayth  
full of felicitye, against the word  
to thrust them into hell, against co  
science to punishe vertue, hell  
appoynted



appointed for vice, and heauen for  
vertue, hell for the desperate, and  
heauen for the faythfull, wher wer  
these prisoners, and who were they  
and what was this pitte? The text  
sayth that the prisoners were Iuda,  
Ephraim, Hierusalem, and Sion,  
and all the Jewes.

This pitte was their vicious lyfe,  
their Idolatry, their superstition,  
and myserye out of the whiche hee  
deliuered them as out of a daunge-  
rous dongeon, and pitifull pitte of  
miserie, wherin there was no wa-  
ter, no consolation, no grace, no  
remedy, no deliuerance, no recre-  
ation but profounde miserye with-  
oute hope, extreame desperation  
without saythe, and bitter confu-  
sion and desolation.

Thou also throughe the bloude of  
thy couenaunt: That is: Thou  
faythful generation saythe God the  
father, & vertuous family shalt bee  
saued by his bloud of Christ which is  
the couenaunt, he was promised to

The couenaunt  
was Christ.

G. iiii

sheds

Christ descended not into hell,

shed his blood for the. Thus expound  
the Vatablus, Munster, and Be-  
licane, The 70. Interpreters,  
Castalio, apply this Sentence  
Christ, And translate it thus,  
though his father should say,  
will deliver thy prisoners out  
the pitte wherein is no water,  
the bloude of thy couenaunt, which  
is the paschall Lambe, euen Iesu  
Christ that was promised. After  
Pagnine: Hieronymus, sayth God,  
Hierusalem, & you Machabees,  
the blood of Antiochus, which ye  
shedde for the defence of your  
covenant, & the law. After the  
Glose. O Christ (saye the Iewes)  
thou hast delivered us by the blood  
figured in the olde sacrifices, out  
y lake & dongeon of captiuitie, out  
of y seruitude of Babilon. He would  
Wherefore ye Israelites sayth God  
returne to the strong hold, to the  
Faythe of C H K J S T, the true  
Rocke, forsake Idolatrye, observe  
religion, dispell superstition, em-  
brace

brace Chyristianity, leane your in-  
 uencions, cleane, to Gods worde,  
 & ye shall obtaine a double reward,  
 remission of your synnes, which re-  
 mission bringeth felicity, and a deli-  
 uery from the lawe, whereby the  
 consience was troubled, wherefore  
 the opiniōs & coniectures of Sophi-  
 sters are to be condemned: which  
 peruerting this place, dreame here  
 upon the fathers whome they say  
 should haue bene tormented in y<sup>e</sup> pri-  
 son of Limbus or hel, vnto Chyristes  
 comyng. Heare you see that none  
 authoz vnlesse it be the barbarous  
 schole men, and ignorant aduersa-  
 ries both in the tongues and in all  
 other good learning, did at anye  
 time fanye any other exposition  
 vnlesse BEDAE, then the Texte  
 requiroth. Whiche is, that the  
 prophete foresaweth that when  
 Chyriste shoulde come, the Gen-  
 tyles shoulde be conuerted to y<sup>e</sup> faith,  
 & Iewes confortyd y<sup>e</sup> true Israelites  
 delyue

B: de vpon the  
 2. of the actes  
 Pitt.



Pitt. Bor.

Church

Mathe .21. 5.

August .deci -

in .lib18. c.35.

The. 14. obiection.

Christ  
loured the sor-  
rows of death.

Acts. 2 .24.

sorowe dolor

deliuered out of the pitt of disper-  
tion: and out of all misery, and so  
the pitt vfed in the 40. psalme  
verse. wherefore the church which  
is meaned by Sion and Hierusale,  
should reioyce at the coming of  
Christ, & so is this place expounded  
in Mathe. And Augustine sayth  
this pit is the barre, and deepe mi-  
sery of mākind, deliuered by Christ  
out of captiuitie into libertie, out  
of sorow into ioy, out of calamity  
into felicity, out of disperation into  
security of conscience, and out of  
doubte of damnation in to the as-  
sured hope, and comfortable expec-  
tation of all heauenly ioyes.

Smith. Did not Christ louse the  
sorowes of hell? was not he in gre-  
gryefe when he was in hell, and  
sawe the Fathers there detayned  
against their willes? What  
sorowes did he there susteyne?  
there anye greater sorowes than  
to be in hell. ys not sorowe for  
extream punishment, that ver-

the ether the soule or the body :  
if Christ had not suffered in his  
soule, when he was in hell as great  
paynes as his body did vpon the  
crosse, he had not satisfied for the  
soules but onely for the bodyes,  
which he did vpon the crosse. For  
the soules, he suffered in hell, or els  
our soules since Christ shoulde  
haue gone to hell, as wel as they  
before Christ, and haue beene  
there afflict ed. For there they suffe-  
red punishment, or else he did louse  
no sorowes of Hell, but sorowes  
of hel he did louse faith saynt Peter,  
ergo the fathers were in sorowes.

Carli. A false principle bringeth  
forth many absurdities : an vn-  
true translation deceueth the rea-  
der: Not to searche the fountaine  
and Greeke text causeth erreure.  
The blinde eateth many a flye. It  
is not in Greke, that Christ loused  
the sorowes of hell but that the  
father euen God himselfe loused  
the sorowes of death. ο θεός λυσε

Aepinus in pfa.  
16.

The fathers  
were tormen-  
ted in hell

A false princi-  
ple.

God the father  
loused the so-  
rowes of death  
in rayling his  
sonne from  
death,

Τὰς

*Christ descended not into hell*

Τὰς ἀδυναμίας τῶ θανάτου.

**Polycarpus**

You allege Polycarpus because that  
he alleageth the olde Latine Tert  
which hath, Solutis doloribus in  
ferni, when as hee meaneth the  
same that I doe. I marueyll that  
ye do no better cōsider and expōse  
the Tert, for you saye that Chryst  
losed the sorowes of hell (as S  
John Cheke reasoned once with  
me in open disputatiō in Cābridge  
till he called for a Greke Testi  
mente. The terte, the sorowes  
deathe: you say that it was Chryst  
soule that losed the sorowes of hell  
Peter saith y it was God y rayse  
him, & losed y sorowes of death, be  
cause that it was not possible y  
should be holden of it. Peter saith  
y God did raise Chryste out of  
grane, & as Paul saith, deathe had  
no moze power ouer him. Witho  
louse y sorowes of death: do you  
say that it was Chryste? but Peter  
saith y it was God his father.  
What were these sorowes? if de  
the b

Actes. 2. 24.

Hebre. 2. 14.



be a seperation of the soule from  
the bodie, & a dissolucion of y<sup>e</sup> whole  
mā: the are these sorowes such kind  
of maladies & agonies, as are either  
annered to death, or such griefes as  
followe death, or rather both. Was  
not Christ extreamely afflicted whē  
for feare of death he sweett drops in  
quantitie as big as drops of bloud?  
what a pain was it to haue his side  
thruste throughe withe a Speare,  
his heade crowned wyth Thornes,  
hys Armes and Legges, nayled to  
the Tree: his Bodie scourged: hys  
Thyeste quenched wyth Vyneger:  
his Freendes to forsake hym: hys  
familiar to betraye hym: hys C<sup>e</sup>  
emies to deride hym: What so-  
rowe were hys Disciples in, when  
they sawe him in suche extream  
paynes, whiche **CHRIST**  
tooke away, by hys reurrection. If  
it be pleasure to mā, to haue soule &  
body together: what a greife is it  
to haue them dissolued? Did not  
Christ speake to this effecte, when  
hee

psal. 16.

Borhaus

vppon. 1. of

the kinges .1.

Actes. 2. 27.

when he ray-  
sed christ frō  
death.

Rom. 6. 9.

To louse the  
sorowes of  
deathe.

Soluer to  
breake.

he sayde that he was assured  
God his father would not leane  
body in the graue so longe as  
it should be corrupted, as o-  
mens are: now hath he conquer  
death, nowe is he risen agai-  
nowe hath his father loused the  
reines of death, what is it to louse  
the sorowes of death? it is to ou-  
come death, to subdue yt, to rylse  
gaine in the despite of it, to abol-  
all paine that was in death, to tr-  
umphe over death, as one that  
kylled his enemy, of whom he  
sore wounded. Did not Christ  
vpon the crosse Lord, Lord  
hast thou forsakene me: was  
deathe a greate terroz to him  
not it greue him to breake  
dominyon of deathe? and so sig-  
fieth Soluer sometimes. Suche  
rowes of deathe are specified in  
28. and 116. psalmes. Hee  
can dye no more hath he loused  
sorowes of deathe and abolishe  
her power by the power of  
who rayled him. But christ

neither in bodie nor soule.

Fol. 47.

Deathe.

no more; Ergo his father hath  
lousd the sorowes of death, cured  
her sting, and subdued her power.  
Death in this place is applyed to  
the body, which suffered paine, and  
sorowes. How did Christ louse the  
sorowes of death, when as deathe  
neither apperteyneth to the quick,  
nor deade: so long as the life is in  
man there is no Deathe: when the  
deathe is gone out of man, what  
sorowes doth it bring: the body on-  
ly hath no sense, or feelinge. What  
sorrowes are these sorowes of deathe?  
The soule is in heauen without sor-  
owe: the body feleth none. though  
the body feleth none, yet yt is said  
to sorowe, to lament, to groane, to  
desire his resurrection. as all other  
thinges desire their renouation, as  
Paul discourseth in the eight to the  
Romains. Moreover the soule de-  
sireth to be ioyned to the body as  
the Soules vnder the Altar, in the  
6. of the Revelation. The scripture  
descending to one simple capacity,  
spea

The sorowes  
of deathe.

Rom. 8. 19. 20  
21. 22. 23.



*Christ descended not into hell*

Euod. Epist.  
99.

The soules de-  
sire their bo-  
dies.

when the so-  
rowes of  
death are  
loosed.

speaketh diueres times by figures  
as here, where the Bodye is said  
sorrowe, loking and sighing for  
resurrection. Was not Abraham  
Lazarus in solace, and ioye: But  
then saith Augustine, coulde he loose  
their sorrowes wherein they were  
not: nether can the bosome of such  
felicity be any parte or member of  
hell. Whereupon it foloweth that  
the soules though they be in ioye  
haue an earnest affection to be with  
the bodyes, which though it fele  
paine, yet it desireth the resurrection.  
Wherefore Christ loosed and  
abolished those sorrowes, and ful-  
filled that his affection and desire  
which he had towarde his body  
when he reuiued, when he rose to  
gaine, and had a body impatible  
immortall, and glorified. When  
the sorrowes of death are loosed  
dispatched, when this mortall body  
putteth on immortalitye, then  
death subdued, and her dominion  
uerthrowne. And this is in the

resurrection. Did not Christ triumph  
id ouer death victoriously, and subdued  
her valiantly, and abated her  
power euerlastingly, and spoyled  
her triumphantly, when he did not  
e loonly rayse himselfe, but also a great  
number of such, as were tyed in  
their graues to the bands & cordes  
of Deathe, whiche dyed no more.  
for Deathe is appoynted for euery  
man once, ergo not twyse. Neither  
is it like y the bodies once glorified  
can dye again. Neither can they sin,  
ergo not dye: for Deathe is appoin-  
ted for sinne, y glorified bodies sin  
not, ergo they cannot dye. Moreouer  
as they were infallible argumēts, &  
doubted signes of his resurrectiō:  
so were they witnesses of his ascen-  
sion.

If he had not ascended Bodely,  
sayethe Remigius, and Hiero,  
they had not bene sufficient wit-  
nesses of his Resurrection.

And these sorowes of Deathe tou-  
ched Christes Disciples, as I sayd  
before

They that rose  
with Christ as-  
cended with  
him. August.  
in sermone de  
Resurrect.

Remigius vp6  
Math.

Hierom.

Iustinus que

85.

Rom. 6. 23.

Origenes vp6  
the 6. to the  
Rom.

*Christ descended not into hell*

John. 16. 20.

Al. 22.

When you  
shall see me  
ryse againe.

before, and Chyriste compareth  
them to the panges of a woman  
that laboureth w<sup>th</sup> the childe, and  
when they are ouercomed by the  
Resurrection, they are abolished  
and put away, even as the woman  
putteth away all sorrowe for the  
Joye of the Childe that is borne.  
These are Chyristes wordes: Ye  
shall Weepe and lamente, but the  
worlde shall reioyce: you shall be  
sorrowfull, but your sorrow shall  
turned into ioye.

A woman, when her tyme or houre  
commeth, hath sorrowe, but when  
she hath brought forth her childe  
she remembreth no longer her afflic-  
tion, because that shee reioyceth  
that the Childe or man is borne in  
the world.

So shall you reioyce, sayth Chyriste  
to his Disciples, when you shall  
see me rise againe into this worlde.

And thus expounde Chrysostome,  
Theodorus, Antiochenus,  
Hillarius vpon the 2 psalme.

Aug.



neither in bodie nor soule.

Fol. 48.

Augustine sayth that they were in paynes, and so he termeth these sorrowes, out of the whiche hee deliuered the olde fathers.

in Epist. ad  
Euod. epist.  
99. Tom. 3.

None saye that they were without sorrowe. Augustine saythe that **CHRIST** loosed these sorrowes in hell, for he maketh but one hell, and you saye that hee wente but to the two highest bells.

Augustine and  
Smith dissent  
and both in an  
errour.

Augustine denyeth that any good-man was in hell, you say that they were there: Augustine saythe that it is not possible that the bosome of Abraham, whiche is an habitation of a secret quietnes, should be any parte of hell: you saye that Abraham was in hell, and fetched oute by **CHRIST**: Augustine saith that Christ profited them nothing that were in Abrahams bosome, when hee descended into hell, and loosed the that were in tormentes, you saye y<sup>e</sup> Christ ransomed them. Augustine sayth that Christ was w<sup>th</sup> them in Abrahams bosom alwayes  
D g with

August. con-  
trary to him-  
selfe in epist.

99.  
Abrahams  
bosome.

*Christ descended not into hell*

with his deume nature, and blessed  
presence: you plainly affirme that  
they wanted his presence, and were  
deprived of his Blessed Contempla-  
tion.

August. Tom.  
3. de Gen. ad  
lit. 12. cap. 22.  
pag. 702.

Augustine maketh the bosome of  
Abraham and Paradise to be both  
one, you denye it. Augustine sayth  
that he cannot finde that Infer-  
Hell, should be that place where the  
Just mens soules rested, you call it  
the highest Hell, and by another  
name vnknownen to S. Augustine,  
or any auncient Father, *Limbus pa-  
trum*. Augustine doubteth of all this  
matter, and dareth conclude no-  
thing: you are wout doubt, and call  
them Heretiques that will not be-  
lieue your Fables, and vnwisdom  
berities

The sorrowes  
of Deathe.  
August. Euod.  
99. Epist.

Whose sorrowes did he louse: he  
owne, for the Texte saythe, that  
it was impossible that hee should  
holden of them. So readeth Aug-  
ustine that place. But it is in Genesis  
that he coulde not bee holden of

meaning death. How can this pla-  
ce make for the loosinge of the Fa-  
thers, which were in Hell, when as  
it is onely applied to the Sorowes  
of his owne death? Moreouer was  
Christes death in hell? was hee bu-  
ried there? wherefore you maye see  
how they vnderstand scripture, who  
applye that to the soules of the Fa-  
thers, which they say, were in Hell,  
when as the Texte applicthe it to  
Christ onely.

To be loosed from the Sorowes of  
Deathe, is to bee deliuered from  
death, to ryle agayn, not to corrupt  
in the Graue, and lyke vnto this  
phrase accordinge to the old trans-  
lation. Nowe are wee loosed from  
the Lawe of Deathe, wherewith we  
were detayned, meaninge that wee  
are deliuered from Deathe. So  
G D D the Father loosed the so-  
rowes of Deathe, meaninge his  
Resurrection, and deliuered from  
Deathe. G D D the Father loosed  
the Sorowes of the Deathe of his  
sonne

To be loosed  
from the sor-  
rowes of dea-  
the.

Rom. 7. 6.



*Christ descended not into hell*

Rom. 6. ver.

4. 6. Act. 13.

ver. 30. 32. 33.

34. 35.

sonne in raylinge him oute of his  
grauē, in making him to triumph  
ouer deathe, as yee maye reade in  
these plaine woordes.

And we declare vnto you how that  
the promise whiche was made vnto  
the fathers, God hath fulfilled to  
their children (euen vnto vs) in that  
he raysed vp Iesus againe. Euen as  
is written in the 2 psalme. Thou art  
my sonne; this day haue I begotten  
thee.

As concerning that he raysed him  
vp from death, nowe no more to re-  
turne to death or graue, said on this  
wise: The holy promises made vnto  
Dauid will I geue faithfully to you.  
Wherefore he saythe also in another  
place. Thou shalt not suffer thy ho-  
ly one to see corruption.

The sorrowes  
of deathe are  
nothings else  
but deathe it  
selfe

Heb. 2. v. 14. 15.

The sorrowes of deathe are like  
vnto the dominion of deathe, and  
feare of Deathe, from the which  
God deliuered Christ in raysing him  
againē. As deathe is here called the  
sorrowes of deathe, so is it called  
the

the stinge of deathe, and the stinge  
of the Sepulcher. 1. Cor. 15. ver.  
55. 56. the torment of death. Wisd.  
13. ver. 2. the gates of deathe. wis.  
16. ver. 4. the dust of deathe. Psal.  
21. ver. 15. the snares of deathe. Pro.  
23. ver. 14. the shadowe of deathe.  
Hier. 13. ver. 15. Psal. 23. ver. 4. Luk.  
24. ver. 79. the gates of deathe. Psal.  
107. verse. 15. the same is called the  
the gates of the graue. Math. 16.  
ver. 18. πύλαι ᾧδου.

The same wordes are in the Ps.  
72. and verse 5. *Chebeles maneth*. In The terrours  
of deathe.  
the 72. ὁλοιὲς θανάτου. Whereunto  
Peter respected and in the 6. verse.  
*Chebeles sheoll*, the sorowes of the  
grane.  
Whiche place the olde translatour  
of the newe Testament seined to Psal. 55. 4.  
haue folowed in the lecorde of the  
Actes, verse. 24. ὁλοιὲς θανάτου. The iudgment  
of deathe.  
And in the 18. psalm verse 7. the  
snares of deathe in the same sense  
with the sorowes of deathe. Mo. 2 Rom. 1. 9.  
*Chebeles maneth* πύλαι θανάτου.

h. iij.

To

*Christ descended not into hell*

The Grekes  
put a Verbe &  
a Participle of  
one significatiō

Hades,  
whiche they  
translate Hell,  
put for Death,  
and consequēt  
ly for the  
Graue because  
that one folo-  
weth of the  
other.

Act. 4. 10. Ro.  
4. 14. 1. Cor. 6.  
14. 2. Cor. 4.  
14. Col. 2. 12.  
1. Thess. 1. 10.  
Galat. 1. 1.

To rayse Ch:iste from death and be-  
to loose the sorowes of Deathe and hel-  
both one.: For the Greekes vse the  
putte a Verbe and Participle, both of  
of one Signification, to expresse  
Emphasis, to amplify the D:ation in r-  
& to make the sence moze manifest  
And so is it here ἀνέσθαι, and ἀνέ-  
σθαι. What else is it to raise Ch:ist an-  
from Deathe then to loose the sorow-  
rowes of Death, or to loose the sorow-  
rowes of Death, then to rayse hym an-  
oute of hys Graue? One example  
amongst a thousande I alledge of the  
of Nonnus, vppon the Elcuenth  
John. ἀνέσθαι ἀπὸ νεκρῶν καὶ ἀνέ-  
Whereas also ἀνέσθαι is put for  
Graue or Death. That it was  
the father that rayled Ch:ist, and  
loosed the sorowes of Death, the Mar-  
places in the margent among other  
do testify, & most manifest in y<sup>e</sup> Ga-  
lathians. These places with many  
other declare his death & resurrec-  
tion, but not one word of his descen-  
ding into hell.  
I haue bene y<sup>e</sup> longer in this point,



because that I do see others bothe  
 olde writers and newe to apply  
 these sorowes to Christ whiche he  
 suffered, and not to God his father,  
 who in dede loused these sorowes  
 in raisinge of Christ from death.  
 Because y Breke text, perpend y au-  
 thorities allcaged, kepe in memory  
 analogy of scripture, consider the  
 phrase & coposition of the wordes.  
 And you shall finde y aduersaries  
 in an intolerable error, & the truth  
 plainly oppressed to preuaile, like  
 the date tree. Caluine saith that it  
 was not possible that Christ should  
 be holden of the sorowes of death,  
 where Peter saith that it was not  
 possible that Christ shoulde bee  
 holden of death.

Marcion the heretique affirmed as  
 you do, that all went to hell before  
 Christ. You do say that he deliue-  
 red, Abell, Enock, Abraham, and  
 the other faithful: he saith that them  
 he deliuered not, because that  
 they woulde not come to him, for  
 they

Caluine vpon  
 psal 22. ver. 2,  
 Act: 5. 2. 24.

All went to  
 hell before  
 Christ.  
 Marcion in  
 the year of  
 Christ. 277.  
 Irenaeus. 5. c. 29.

Theodoret in  
heret. fab.

Clemens  
Alexandrinus  
error.  
Strom. 5. 6.

A fable.

Marcion

Clemens in 2.  
St. om.

Paulus cor-  
thius vpon sen-  
dific. 6.

Christ descended not into hell,  
they feared that he would tempt  
them and punish them, as he did  
whiles they lived: But that them  
there he left, and deliuered Caine,  
the Sodomite, Egyptians, and such  
other gentiles. You say that Christ  
went to Hell and deliuered the  
Fathers. But after what sort  
do not declare. Clemens Alexan-  
drinus in the .6. Stromate would  
proue by Hermes, that all the good  
before Christ were in hell, and not  
saued till the death of Christ,  
and then they were conuer-  
ted there by the preaching of Christ  
and of his Apostles.

And though that Irenaeus saith that  
Marcion sayde that the faithful  
before Christ went to hell, notwithstanding,  
the saide Clemens saith  
that Marcion said that the faithful  
before Christ were saued, which  
you denie. Marke your inconsisten-  
cy, and Consider that one of your  
owne faction hath noted the same  
partly before me, euen Paulus Cor-  
thius

neither in bodie nor soule.

Fol. 52.

Thus some saie he deny that the  
soule of Christ coulde go to hell,  
and ransacke all the places of it, be-  
cause that it hath no body, and there-  
fore could not go, nor moue locally:  
other saie y<sup>e</sup> the soule did not go, nor  
moue as a body doth, but as the an-  
gells do. Durandus, and Picus deny  
that his soule went to hell, but that  
onely for effecte of his passion,  
passed ouer all. Thomas Aquine  
saith that Christ effectualy  
raked all the kennells, ransacked all  
the piddles, and dungeons of hell,  
not that his soule descended onely  
to that parte of hell, where the bles-  
sed soules were. Wherefore, saith  
he, his soule went onely thither  
where the faithfull soules were,  
but the effect thereof went through  
all other there, you say y<sup>e</sup> it went  
also to purgatory.  
Notwithstandinge Hugo Victor  
saith that hee went through  
purgatory, for, saith hee,  
there is no place of purgation in  
hell,

Variety of  
opinions,

Durandus  
Mirandula

Thomas  
Aquine.

Hugo Victor  
Purgatory.

Cortellius. in  
4. sent. dist. 3.



Lutzenburg  
 prynted at  
 Colone in the  
 yeare of Christ  
 1537. 14. maii.  
 Iohanes dete-  
 re cremata.  
 Iacobus de Vo-  
 ragine in his  
 boke printed  
 at Venice in  
 the yeare of  
 Christ, 1478.  
 in his sermon  
 de resur.

Reynerus in  
 pantheologia.  
 pag. 297.  
 Nichodemus  
 Gospell. 3.  
 Iacob de vo-  
 ragine in his  
 sermone of  
 the resurrecti-  
 on.

*Christ descended not into hell,*  
 hel, or out of this life: but y<sup>e</sup> euery  
 synfull soule must be tormentyd  
 and punished there, where the sinne  
 fence was committed.  
 Richard Villa tryueth against  
 Hugo, and woulde plant a purgato-  
 ry in the highest hell saue ouer  
 & Lutzenburge in the highest place.  
 Beholde your disorde. You deny purg  
 that the Soules of Limbus were  
 punished Iohan. de turre cremata sayth  
 a famous wyter saith that the first  
 soules were diuerse times of y<sup>e</sup> dayes  
 terrified with the hell hownds, hope-  
 lesse with their terrible counten-  
 tenance, feared with their frost of the  
 ning, and beaten with whippes, the ice  
 and with intolerable tormentes.  
 And so gathereth out of Thomas. on the  
 The false Gospell ascribed to Nicodemus,  
 codemus, testifieth as many as Maister  
 surdities as you do. How can you say  
 Orcus and Pluto reason, how can they  
 myght kepe **CHRIST** the kyng  
 of their kingdome, they be such confu-  
 prodigious fables as are in all y<sup>e</sup> old  
 dyces.

neither in bodye nor soule.

Fol. 55.

dreames of Brigitta, and in many  
of schole men. Which are tedious  
to repeat, fol: the to bee committed  
to wytyng, ridiculous to the wise,  
impossible to be credited, hurtfull  
to the symple, mynystryng occasion  
of errours, and engendryng a  
thowlande absurdities. But to our  
purpose.

To louse the sorowes of deathe  
saythe Theodoret, ys to be the  
first bozne from the deade, and by  
his Resurrection to bee an assured  
hope to all men that they shall  
lyfe. If Deathe bee a dissolution  
of the Bodye and Soule, ERGO  
the ioyning of them is lyfe, and so  
by CHRYSTES resurrecti-  
on the Sorowes of Deathe were  
dissolued.

Maister Smith you and all suche as  
you are, and as you alledge are be-  
lieued, because that you do not exa-  
mine the text, expend euery woꝛde,  
consider y<sup>e</sup> phrase, & reade the greke.  
All you say y<sup>e</sup> Peter speaketh here of  
Christes

To louse the  
sorowes of  
deathe.

Theodoret  
dial. 3. Impar.

*Christ descended not into hell*

Acts. 2. 24. 25.  
26. 27. 28. 29.  
30. 31.

psal. 16. 79. 10.

God loosed the  
sorowes of  
death. act. 2.  
24.

John herolt  
sermone .146.  
in the yeare of  
Christ. 1494.  
prynted at  
Norimberg  
saith that their  
soules ascen-  
ded wih  
Christ.

So saith Igna-  
tius

Christes going to hell, where he  
onely proueth that he is risen a-  
gaine. Peter proueth that he is r-  
isen by the wordes of David : pe-  
rruert David, and would falsel-  
Peters interpretation & allegation  
and vnderstand it of Christes going  
to hell. Peter of his body, you of his  
soule. Peter saith y it was god y he  
sed these sorowes of death, and  
restored Christe to lyfe: you saye  
not pondering the Greke, that  
was Christe that loosed the  
rowes of the faithfull fathers that  
were in Limbus and purgatory,  
loving a great clark, Iohn Herolt  
a fryer Dominique, who sayeth  
that Christ deliuered the fathers  
out of Limbus, and them out of  
purgatory, when they were suffi-  
ently pruned.  
But Peter saith that it was God  
that loosed these sorowes, that al-  
lished death, and restored Christ  
life. For thus it is in Greke.  
θεός ἀνέστησε λίβας τὰς ψυχὰς τῶν



neither in bodye nor soule.

Fol. 54

whom god hath raised, which  
God loused the sorowes of death.  
Lucas is referred to deos and to  
none other thinge by your owne  
iudgmēt. Now that I haue opened  
the terte vnto you: whether shall  
I accuse you of ignorance that vn-  
derstandeth not the terte: or of neg-  
ligence that wou'de not consider  
it: of ignorance I will not, for  
that you knowe that Lucas can  
haue none other substantiue but  
deos: it foloweth then that ye are  
negligent in reading the terte, and  
so you are in all your authoris. For  
Augustine saith that Christ coulde  
not go to hell, and louse sorowes,  
but that he must nedes louse the  
sorowes of them that were there,  
you saye that they were not in so-  
rowe.

And where you saye that thys so-  
rowe was not in Limbo, where  
the fathers rested, but in purga-  
tory, the saide Augustine denyethe  
bothe: for he makethe not foure  
hells

August. ex-  
poundeth this  
place vntuly

Augustine  
rom. de gent  
ad he lib.  
12. c. 33. 34. pa  
702.

*Christ descended not into hell*

Augustine de  
verbis  
Apostolorum  
fir. 18

Tom. 10. 149.  
A third place  
after this life  
is not founde  
in scripture  
August. Tom.  
7. 1405

One hell.

Enchir. c. xii.  
Tom. 3. 190

Hells as you doe, but one as the  
Scripture doth. Two (sayth hee)  
Habitations are out of this life, the  
one in euerlasting fyre, the other  
an eternall kingdome.  
Likewise, two places hee assigned  
in his fyfthe Booke Hypogno-  
sticon; the one Heauen, the other  
Hell. And he sayth in Enchiridion  
cap. 67. that they are deceived that  
assigne a purging fyre after this  
life. In the next Worlde, say-  
eth Saynt Augustine, Tom. 4. pag.  
784. in quest. ex utroq; mixto, there  
remaineth nothing but ether re-  
neratio, or condēnation: if Augu-  
stine doth appoint but one hell, then  
your opinion odious, your assertion  
uncertaine, & your phantasy phan-  
tasticall, y<sup>e</sup> fattereth purgatory by  
the opinion of saint Augustine, so that you are  
burdened w<sup>th</sup> negligence & ignorance  
y<sup>e</sup> doth not discern chaffe frō chaffe.  
Smith. I saye that S. Aug. affirmeth  
that the soules of the dead, are relea-  
sed by the deuotiō of the that liue

Cal

neither in bodie nor soule.

Fol. 57.

Carlik. The other places of Augustine denye it, and these in the margent, and in the same Booke cap. 67. pa. 175. eodem Tomo. 32 must either make Augustine M. Smithe, Inconstaunt, that affirmeth two contrary Sentences in one Booke within foure leaues, or else that he had forgotten what hee had written before. If you consider the place, ye shall see that it was put in by some Purgatory patrone at what tyme the Romishe Catholiques did alter, chaunge, peruert, close, detorte, Postill, comment, dispense, deuise, deptraue and corrupt all good woorkes.

Let vs departe from Augustine, and come to the other, whiche you shall see, and you shall not finde one worde in all their woorkes that make for Purgatory, but many that deny it.

Although Damascene out of a place of Esaye 61. w<sup>th</sup> other Grecians doe affirme that Christ was in Hell,

Damascene in the yeare of Christ. 490.

3. i. Pot.



*Christ descended not into hell*

notwithstanding he doth not as ye  
do, make foure hells, neither do  
Damascene vnderstand Esaye truly

Whether shall one giue moze cre-  
dit to Damascene, or to Christ?

Christe interpreteth it of himselfe  
in the 4. of Luke verses .17. .18.

Confer the place.

Esay. 61. v. 1. 2.

Esaye speaketh of them that were  
in earth, Damascene of them in hell  
Esaye to the liuinge, and not with-  
standing captined in sinne, Damas-

cene to the dead: Esay to them that  
might receiue grace, Damascene

the graceles. Is there any grace  
hell, any saluation, any peace, any

remission, any pardon, any fauour,  
hope, or repentance? Why do

falsely Damascene, sayinge that  
meaned Purgatory, when as

Purgatory.

ther be, neither anye Grecians,  
beleue it fourtene hundredth

and nyne yeares after Christ,  
the Councell holden at Ferrar.

Withstanding the Grecians  
at Ferrar in this generall Councell

re-

neither in bodie nor soule.

Fol. 58.

renoked their opinion by the persuasion of Marcus Bishop of Ephesus when they returned home.

Do not M. Smithe defend Damascene: for hee was condemned for an idolater in the 7. Synode at Constantinople. *Lib. de Orthodoxa fide*, cap 14. Moreover hee first made transmutation the Transmutation, or transubstantiation of the bread into Christs naturall body, and the wyne into his blood: neither saythe he maye any question be asked howe it cometh to passe, but answers *Hoc est Corpus meum*, This is my body.

This Damascene was a Jewe, and converted, became a Monk.

The most of the Grekes neuer beleued any Purgatorie, for they saye it in all their generall Councils, till the councell of Ferrar.

Wherefore ye cannot alleadge the opinion that *CHRI* wente to Purgatorie, neither make they mention of Limbus in all their works,

Damascene condemned  
Bul. in conc.  
Transubstantiation inuenered by Damal.  
Damascene in the yeare of Christ. 490.  
after Lebbeus 453. after Patalcon.

Trithemius in  
scriptoribus  
Ecclesiasticis,

The Grekes  
neuer beleued  
any Purgatory

J. y.

neia

Limbus is in  
Vtopia mori

Ignatius ad  
Trallianos

pag. 119. 200.

That is to the  
Grave.

Math. 27. 53.

neither of any such place: For the  
make all, but one Hell. To no man  
Where is now your Purgatory  
or Limbus: I have proved suffici-  
ently that y<sup>e</sup> Grekes do not mean  
as you doe, nor you as they.

If Ignatius had meant that  
CHRIST had gone to Hell  
surely hee had not meant that  
had gone to Limbus or Purgatory  
whither you meane he went: for  
he maketh out of this lyfe, but the  
places, Heauen, and Hell.

Ignatius saythe, that thither de-  
scended CHRIST, from whence  
a multitude rose w<sup>ith</sup> him, &  
this he proueth by Mathewe, where  
a great number of bodies of the  
that sleepe, did rise oute of the  
Graues.

Are there anye Graues in Hell  
Were there any Bodies in Hell  
for of Bodies spake both S. Mat-  
thee & also Ignatius: who saith y<sup>e</sup> they  
w<sup>ith</sup> Christ, ergo it was their bodies  
for there is no resurrexiō of y<sup>e</sup> soules

Ignatius



Ignatius vnderstandethe the going  
downe of Christ into his Graue, &  
saythe that he rose againe w<sup>th</sup> a great  
number of bodyes, and you vnder  
stand his going downe to Hell, of  
his Soule.

Consider what you write, expende  
what you speake, bee well aduised  
how you alleadge the old Autho<sup>rs</sup>,  
do not betraye them, do not falsely  
them, do not deceiue the simple w<sup>th</sup>  
your vnwritten verities, who vn  
derstand not, who canue not haue  
those Bookes whiche you doe al  
ledge.

Smith. Did not he lead Captiuitie The 15. obie<sup>ct</sup>  
captiue, and gaue gyftes to men? ion. Ephel. 4. 8.  
Were not these Captiues the fathers Psal. 68. 19.  
that were in Limbo: or such as were He led capti  
in Purgatory? uity captiue.

Carli. If this place be vnderstan<sup>d</sup> with Christ as  
ded of **C H R I S T** his ascension, cended with  
then must we nedes interprete this him.  
captiuitie of suche as rose with him, Math. 27. 35.  
who also ascended with him, Chri<sup>st</sup>ost. vpon  
Ephel. 4.

Chrisostome expoundethe yt as Gen. 44.

101 *Christ descended not into hell*

I do: Haymo hath diuers expositions tending to this purpose.

Christ was not  
in Purgatorye

Christ triumphed ouer deathe, than and synne, and ouercame the by his deathe, resurrection, and ascension, and gaue gyftes to men, even the gyftes of the Holy Ghost, whiche gyftes he receiued of them, for he crownethe his gyftes in vs, and his gyftes are called ours by participation, for hee communicatethe his gyftes withe vs, and our gyftes are his, for of him they come.

To lead capti-  
uities captiue.

Christ, saythe Theoderet, deliuered vs captiued with synne, tyed with the chaynes of iniquitye, he hath set vs at liberty, given vs the grace of the Holy Ghost, hath heaped his mercy, and liberal kindnes vpon vs. Of this place I haue noted vpon the threescore and eighte psalme and Ephesians. 4. wherfore I shall not neede to repeate anye more in this place.

The 16. ob-  
jection.

Smith. Did not hee discend into the

lowest partes of the earthe: What other thinge can you call the lowest partes of the earthe then hell?

Ephes. 4. 9

*Carli.* I will not dispute withe you where hell is at this time, neither whether it bee in the earthe or not. Of the whiche I haue discoursed a litle after. Notwithstanding Pauls meaning is that Christ, who ascended, is euen he that descended here into the earthe. And although that his manhode came not from Heauen, yet his Godhead did, and entered into the Virgin Mary and tooke fleshe vpon him, so that hers he calleth the Virgins wombe the lowest partes of the earthe. So doth Dauid cal his mothers wombe wherein hee was fashioned and enclosed as in a place vnder the earth.

The inferiour partes of the earthe.  
Flam. in ps. 139  
Fagius vpon Gen. 37.  
Psal. 139. 15.  
Tactiorth Harts.  
Psal. 63. 10

Chrisostome saythe that Paule calleth the inferiour partes of the earthe, his Deathe, whiche hee suffered in earthe, and after the whiche he did offende: for sayth he after a manner of speaking, Iacob sayde

I. iij.

sayde



*Christ descended not into hell*

sayde, ye shall bring myne olde age  
to deathe, so hee tearmeth the Inferos  
And Theodoret also calleth the  
his deathe. Was his deathe in Helle  
Did not he dye in Egypt: was Egypt  
Hell: Photius and Accumenius call  
these inferiour partes **CHRYST**  
his graue.

The inferiour  
partes of the  
earthe is the  
Graue. Ezech.

31. 14. & 18.

Ezech. 32. 24.

The 17. obiect.

1. Pet. 3. 19 20.

21.

*Smith.* Did not Christ preache in  
Hell to the disobedient spirits.

*Carlis.* Were these disobedient spi-  
rits in y<sup>e</sup> lowest hell, or in y<sup>e</sup> highest  
called Purgato<sup>ry</sup> w<sup>ch</sup> you, or in the  
highest but one called *Limbus patrum*  
w<sup>ch</sup> you. In y<sup>e</sup> lowest you say Ch<sup>rist</sup>  
preached not: for as you holde, he  
was not there: in *Limbo patrum* hee  
was not, for they were in Heauen  
by the same saythe that wee haue:  
neither were they disobedient.

The godly fa-  
thers of the  
old Testamēt  
were not diso-  
bedient.

In Purgato<sup>ry</sup> these disobedient  
were not, whiche woulde bee  
brought to no Repentaunce by any  
preachinge or exhortation, for in  
Purgato<sup>ry</sup> you say that they may  
& do repent: but these did not repēt,  
where

neither in bodie nor soule.

Fol .61.

wherefore the Lord sent such a  
abundance of water that they were  
all drowned saue Noac, Sem, Cham,  
Iaphet, and their wyues. Let vs  
translate y<sup>e</sup> text according to y<sup>e</sup> greke.

It is good surely. Because it is the  
will of God, to suffer for well do-  
ing, and not for euell doing.

For Christ likewise hath once suffe-  
red for sinnes: the iust for the Iniust,  
that he might bring vs to God: hee  
suffered death as concerning his  
flesh: but was reuiued by the spirite.

In the which also he went and prea-  
ched to those spirites that were in  
prison.

Whiche were Desperate at that  
tyme, at what tyme the longe Suffer-  
inge of GOD, did tarry once in  
the dayes of N O A C, what tyme  
the Arke was in preparinge, in the  
whiche a fewe, that is to say, eight  
personnes were Saued by the water.

Vnto the which, baptisme, whereby  
we are saued, is compared: which is  
not the putting away of the fylth of

These disobe-  
dient were the  
desperate Gi-  
ants before  
the floude.

.1. pe. 3. 17. 18.

.19. 20. 21.

It is the be-  
brue phrase  
that Mem in  
comparisons is

a mere nega-  
tiue or exclu-  
siue

psal. 51. 4. 5.

Psal. 118. 8.

Raised to life  
by the holy  
Ghost.

Τὸ πνεῦμα

confer. 2. cor.

13. 3. 4. 5.

μακροθεμία

di I loke for

their amende-

ment. 120.

yeares gen. 6. 3.

throughe the

helpe of the

Arke.

water

the fleshe ἀντίτυπον.

*Christ descended not into hell,*

*δι' ἡμῶν* flesh, but the testimony of a good  
Baptisme is like conscience toward God by the  
so that water surrection of Iesu Christ.

the like figure  
or signe or  
Sacrament. Thus farr the text after my trans-  
lation.

The deuine  
nature of  
Christ.

Noe is called  
and prached  
Peter .s.

Disobedient  
or desperate.

Peter exhorteth all men to suffer  
for well doing by the example of  
Christ, who suffered deathe  
concerning his flesh, his body dyed  
and was buried, notwithstanding  
it rose againe by the power of his  
owne Spirit, whiche is the Holy  
Ghost. In the whiche Spirit  
went in the dayes of Noe, and  
being within Noe, forced Noe to  
preache, and therefore he is sayd  
to preache to those euill Spirits  
to the desperate Spirites and re-  
bells, whiche were in the pryson  
of their bodies, for the body was  
as a pryson wherein their Spi-  
rites and soules were contained.  
And these, saythe Peter, were those  
euill men, whiche were desperate  
and rebells to God even at the  
tyme, what tyme the long suffer-



God, the clemency of the Lorde,  
 and the Spirite of Iehoua, Christes de-  
 uine nature did geue them tyme  
 to repent. 120. Yeares, & looked for  
 their amendement. And this, saith  
 Peter, was in the dayes of Noe all  
 the tyme that the arke was a pre-  
 figuring, in the whiche Noe wythe  
 his thre sonnes, Sem, Cham, and  
 Japhet, with their foure wylves  
 were saved by the force of the wa-  
 ter that bare vp the arke  
 into the whiche water, Baptisme  
 is compared, or a figure, signe, or Baptisme  
 sacrament correspondent to this  
 water for as they were saved by  
 their fayth and by the helpe of the  
 water from drownyng, so are we  
 by Baptisme, and that throughe  
 Christs resurrection. For as Chryste  
 againe beinge dead a gloryous  
 bodye: so yse we beinge as it were  
 buried in Baptisme to walke in a  
 new lyfe. Whiche Baptisme is a  
 testimony of a good conscience to-  
 wards God as I haue translated.  
 the

gen. 6.3

Baptisme

Read a note  
 vpon .i. cor. 12  
 29. rom. 6.4.5.

*Christ descended not into hell,*

the place. And this is a perfect definition of Baptisme. Reade more of this matter in my notes upon the. 1. of Peter. 3. Here you may see that this place declareth the death and resurrection of Christ, and the Divine nature of Christ, which is here called his Spirit: For he had power to geue up his life, & take it againe. Hethereto I haue repeated the text, and after it, the whole and true sense paraphratically.

Prison

The Spirit  
Spirites

John. 10. 17.

Now I will proue that this Spirit is the diuine nature of Christ. Secondly that these Spirites whom the Spirit of Christ preached, were the euill men, that liued in the tyme of N O A C vnto whom N O A C preached: beinge endued and enflamed by this Spirit of Christ. Thirdly that the prison was the Bodyes of them, within the which were enclosed these Bloudy, cruell and malicious spirities. If he be

Leuel

neither in bodye nor soule.

Fol. 83

well wicked man, we bſe to call  
him a wicked Spirit.

This is the spirite of CHRIST,  
and his diuine nature, and almight-  
ty power. whiche I proue out of  
this place by this syllogisme.

That thinge, whiche rayſed Chriſt  
was G O D: this Spirit did raiſe  
C H R I S T: Ergo this Spirit  
was God, even the holy Ghoſt, the  
Third Perſon in Trinitie. That  
onely God rayſeth the Deade,  
whiche is the firſt propoſition, it is  
evident, and proued alſo in manie  
places.

The seconde Proposition called  
the assumption, or union, is pro-  
ved by this place, and by Rom. 1.  
7. where it is written that  
the Spirit of Sanctification ray-  
neth in Christ.

or saythe Paule. As it were  
 interpreting this place, **CHRIST**  
 as Crucified throughe infirmity  
 of his Humaine Nature, not  
 withstandinge, hee raygneth and  
 liueth

The spirite  
of Christ who  
peter in this. 3.  
Chapter cal-  
leth the spirite  
in his firste  
cha. he calleth  
God. 1. 2. 3. 4. 5.  
pet. 1. 2. 1.

Thess. 1. 10.  
The spirit of  
Christ is God  
Read e. rom. 8.  
1. Rom 4. 24.  
1. Cor. 6. 14.  
Gal. 1. 1

om. 4. 17.  
 John. 5. 16. 17.  
 18. 20. 21.  
 Acts. 26. 8.  
 This spirit is  
 Ambrose cal-  
 the the holy  
 Ghoste.  
 voc. Gen. 3.  
 3.

cor.13 4  
heodorec  
on the plate  
ha 2.19. do T



John. 2. 19.

Act 20. 28.

John. 6. 21.

Christes hu-  
manite and  
diuinity.

Augustine  
Enop.

Epist. 99.

The spirite of  
Iehoua. gen.  
3. 3.

liueth in his deuine nature. For he  
bad them dissolue the temple, mean-  
ing his bodye, and within the  
dayes hee woulde raise it againe.  
The properties of the trinity are  
giuen to them all in places, as the  
w<sup>ch</sup> Christ did, I meane to redeme  
man is giuen to God, as though  
he should redeme man with his blood.  
So here the spirite of Christ is said  
to raise him. Where ye haue  
Scripture the flesh and spirite ap-  
plied to the persones of Christ,  
fleshe is his humanity, and spirite  
his diuinity. Of the whiche I haue  
noted vpon this place of Peter. And  
vpon Hebrues. 9. And that this  
the spirite of Christ it is manifest  
of the whole hystory, which is set  
forthe at large in Moses. gen. 6. Do  
not this same Christ in like man-  
ner preach to Adam, and Cain, and  
proued them: he came in spirite  
to them, as he did to these. This spirite  
in moyses is called the spirite of  
Iehoua, here it is called the Spirite  
of Christ.

*neither in bodye nor soule.*

Fol. 64

Christ: there it is said to haue striven  
with the man, here it is sayde to  
haue gone and preached to the despe-  
rate rebells in the dayes of Noe.  
There God saith that he will not  
suffer it alwayes to contend with  
man: here Peter prescribeth a cer-  
taine tyme even all the tyme y<sup>e</sup> the  
arke was in preparing: There are  
giuen them to repent. 120. Yeares:  
here the long suffering of God did  
waite for their amēdement. So long  
there were. 8. persones saved, there  
was the arke in preparing. 120.  
Yeares: here in like maner is the  
same thinge mencioned. There  
the spirite preached to fleshly men  
and carnall, here to the desperate  
and disobedient: There God is said  
to haue warned them by the spirite  
of holynes, here by the spirite of  
Christ. There they be called giants  
which were so terrible in counte-  
naunce that they y<sup>e</sup> looked upon the  
fell downe for feare, here they are  
called so obstinate that neither ex-  
horta-

An analogie  
betwene  
Moses and  
Peter.

Basilius  
ad 10. 1. 1.  
ad 10. 1. 1.

Hancpholus

*Christ descended not into hell*

hortation coulde preuaile, neither the  
threatning reduce the from iniquity,  
ty, to honesty. This spirite with  
Noac and others, did preach to the  
impenitent Gargases, exhorted the  
malitious, and woulde haue conuer-  
ted them. Of this, reade my notes  
vpon Gen. 5. and 1. Peter. 3. Pethe  
is this spirite in Moses the soule of the  
man, as Chimi. dreameth, neither  
in Peter, as Castalio translated, nor  
the worde as Athanasius reporteth  
in his Epistle to Epictetus, unless  
that he take the worde for the  
ghost, or for Chyistes diuine nature  
for the soule of man is a creature  
and this spirite is the spirite of  
Iehoua, and the spirite of Chyist  
Peter. Moreover it was not man,  
that preached to those obstinate  
offenders: but it was the spirite of  
Iehoua in Moses, and in Peter, and  
spirite of Chyist. This spirite was  
in Noac, who is called the eight  
preacher of righteousness. For  
other seven (I mean Noacs sonnes)

This spirite  
is not the  
soule of man

2. pet. 2. 5.

Revel.



the their wiues preached aswell  
he. Noac was the eighte person  
that was in the Arke, a preacher  
of Righteousnes.

And Erichrea Sibilla, who writeth  
her selfe to be one of Noacs Daugh-  
ters in lawe, specifieth howe that  
God commaunded Noac to preache  
to the Gyautes.

Sibilla in her  
Oacles

God commaunded Noac to preache,  
that they should lay both great & smal  
to lesse they would forsake their wayes,  
and turne to him the God of all.

Josephus writeth the like lib. 1. c. 5.  
To what spirites preached this  
Spirite of Christ, the Text answereth  
to them that were desperate  
rebells in the dayes of Noac.

The tyme declareth that this Spi-  
rite of Christ beinge within Noac,  
preached to them of Noacs dayes  
spiritually, for some Booke have

Spirits were  
the desperate  
Gyautes of  
Noac

They to whome this Spirite of  
Christ

Gen. 6.

*Christ descended not into hell,*

Christ preached, were in earth  
and not in Hell. They were in  
time of Noac to whom Christ pre-  
ached: These were in Hell. The  
Spirits preached in the days of  
Noac: the Papists say that he pre-  
ached in Hell, two thousand years  
after this time and above. The  
Apostle Christ, sayth the Aert, where  
the desperate were, where the  
animes were, where the disobedient  
were: when the long suffering  
God looked for their amendment  
when Noac lived: Noac then  
not dead, therefore not in Hell,  
the Arke was in preparing, where  
there were 8. persons saved.

Was the Arke made in  
who were the Artificers: where  
had they Timber: where had  
pytche: Were there any  
in Hell: If the Deluge had  
in Hell, then should all the  
haue bene drowned: for the  
sayth, that there were but  
saved.

neither in Bodie nor soule.

Fol. 66.

in the Baptisme answer to vt  
Baptisme is in earthe, Ergo the  
Deluge was in earthe. And conse-  
quently these spirits were in earth.  
The Scripture calleth wicked me-  
n spirits, as Paule teacheth erro-  
neous men, the Spirites of error,  
even false Prophets, as these are  
were called erroneous Spirits  
are they in Peter called disobedi-  
ent Spirites in the like phrase.

Were not these desperate spirits  
disobedient Rebels, infected  
with sensuality, seduced with plea-  
sure, upon whom was powred  
the spirit of wickednes, as of the  
daughters Zoan, and Noph.

Of this double Spirit, I meane  
the spirit of God, and the spirit  
of the worlde, as Paule writeth, of  
which reade my notes upon the  
1. y. And Cicero a prophane wri-  
teth the same phrase, callinge  
it an impure Spirit.

Though Lyra was drowned in  
the Limbus, notwithstanding

B. y.

bee

Baptisme

Spirites are  
wicked men.

1. Tim. 4. 1.

πνευματος.

πλάνοις.

in Paul sedu-  
cing  
spirites.

Esay. 19. 14.

Zach. 13. 2.

A double spirit.

Hozec. 9. 11.

1. Cor. 2. 12.

1. John. 4. 1. 2.

Cicero.



To whome  
Christ prea-  
ched a true ex-  
position.

1 Christ descended not into hell,

he saythe that y<sup>e</sup> Doctors, & Gl  
do not understand this of Christ  
descending into Hell: for these  
his and their wordes.

He (saye they) that came in  
in our tyme, and preached the  
of lyfe to the world: the very  
comming in spirit, preached be-  
the Deluge, to them that were  
perate, and liued carnally.

For he was by the holy Gho-  
Noac, & other good men, by  
conuerſation he preached to  
euell men, that they might be  
ned vnto God.

Thus farre the Ordinary  
withe muche moze matter to  
effecte. This preaching, sayth  
of Noac befoze the Deluge,  
figure of the preachinge of  
and of his Disciples, vnto  
of the worlde: callinge  
Repentaunce, least y<sup>e</sup> they  
perishe in the finall iudgment.

And here is an Argument  
lesser, a Minore, ad Mains.

Lyra.

led them to Repentaunce; much  
 more will he call others. He prea-  
 ched to them that were in pryson,  
 meane, to them that were tyed  
 with the custome of synning, which  
 was in the tyme of Noac, when as  
 all helpe had corrupted his waye.  
 Gen. 6. hee came in Spirite, and  
 preached by Noac, whome hee had  
 chosen to make the Arke, and  
 teach Repentaunce: and although  
 that y<sup>e</sup> Humanity of **C H R I S T**  
 was not as yet, notwithstanding  
 his Substant, his Deity, and  
 yet hee was ever y<sup>e</sup> Jesus Christe  
 yesterday, to daye, and hee for ever.  
 Thus muche Lyra, and more to y<sup>e</sup>  
 same purpose.

What pryson was this that they  
 were in? Were they inclosed in  
 stone walles? Were they in some  
 dungeon? Lyra calleth this pryson  
 the custome of synning: for they,  
 saythe hee, were tyed as it were  
 with the gyues, or manacles, or  
 cheynes of iniquity. Notwithstanding

Prison is the  
 custome of  
 synning.

Christ descended not into hell

a Prison is taken in all Tongues  
by a Metaphor for the Body, where  
in were inclosed these disobedient  
Spirites, obstinate to bee refo-  
med, desperate to be reduced, and  
so malicious, and stubborne, that  
Noah coulde neyther by his lenity  
reclayme them, neither by severity  
correct them, neither did they esteeme  
what bee preached, but scorned  
him, and called him an old dotard  
fole, saying what had he to do with  
them, what cared they for his pre-  
aching. So is Babylon, meaning  
Rome, called a Prison of impenitent  
Spirites.

Reuel. 18. 2.

This Babylon may bee taken  
Synne, as the Shadowe of Death  
is for darke and wilfull ignorance.  
So Esaye in the twenty foure chap-  
ter and leauenth verse, prophesies  
that C H R I S T shoulde deli-  
uer Prisoners out of Prison, where  
also the same woorde in Hebrew  
Chele, and in the Greeke φυλακη  
and in Peter also, ye may call the  
ungrate



neither in bodye nor soule.

Fol.68.

gracions gyants such as were in  
pyslon of sinne, or in the pyslon  
of their Bodyes. And Dauid dothe  
saye it in these words, as the great  
translateth, Bringe my soule  
out of Pyslon.

Augustine among other expositi-  
ons, sayeth that Dauid desired god  
to take his soule out of his Bodye.  
Notwithstanding Augustine being  
ignorant in the Hebrue Tongue,  
interprete the lyke an Academicall,  
clarifying y<sup>e</sup> text uncertainly by con-  
jectures.

For Dauid flyinge from Saule,  
flyinge in the Cane Odolla, de-  
sireth god to deliuer him saue out  
that Cane, wherein he was inclo-  
sed as in a Pyslon.

And there is Nephes, whiche they  
translate the Soule, taken for the  
Bodye, and the Cane for the Pys-  
lon.

Bede therefore readeth this Terte  
in this sorte. That he preached to  
the spirits that were in their fleshe,

Is. iij.

as

Psal. 142. 7.

August. vpon

Psal. 142. 7.

Mimmasgar.

Prison for the

body. 72. Inter

pretouts haue,

ΦΥΛΑΧΗ.

A true exposi-

on of the 7. v<sup>e</sup>

of the 142. Ps.

Munster and

Flam. vj. 6. Ps.

142. 7. and the

argument of

the Ps. in He-

brue before

the psal.

Nephes.

Bede:

*Christ descended not into hell*

as though it were written, ἐν  
σαρκί and not ἐν τῇ φυλάξει, of the  
diuersity Hugo Cardinal, Thomas  
Aquino, and Gagne, with the Do-  
nilius Carthusianus make mention  
who expound this place as if  
though they were Scholemes,  
and in the Barbarous syne.  
So dothe Augustine in his 99. Ep.  
to Euodius.

Esay. 42. 7.

Accolampadius alleadogethe  
place of Esay, as though that Christ  
wente to Hell, to deliuer vs from  
Heli.

Did not he all that pp<sup>re</sup> the Croas  
was not his passion sufficient: was  
his deathe an vnperfect deathe: was  
not he reconcile vs to his Father,  
allwaged his wrath, ouercome  
Sathan and Hell:

Beza.

BEZA (who fīue yeares agoe  
that I had expounded this place in  
a booke entituled that Christ  
neuer came in Hell, written in  
ten vpon the first of Peter 3. 18.  
and 19. verse takethe this

Prison.

neither in body nor soule.

Fol. 62

for hell. As Sathan is said to  
be put in prison, whiche sente doth  
not impugne mine assertion, not  
withstanding it is not so probable: For  
Peter speaketh of them that liued,  
Beza of them that were dead:  
Peter of them of NOACS dayes,  
to whome hee preached. Beza of  
them that were in hell, to whome  
NOAC did not preache: Peter  
and Moles meane of them, to who  
of his infinite mercy hee gaue 120.  
yeares to repent.

BEZA of them that were in hell:  
is there any repentance in hell,  
any confession of a mans faulte,  
but here were giuen an 120. yeares  
to repent.

If BEZA his opinion please  
any man better then mine, lett  
him folowe it, who Conspirethe  
withe me agaynste them that  
allege this place for Christs  
preaching in hell.

You saye that Christ fetched out  
onely.

1. Peter. 3.



*Christ descended not into Hell,*

Christ fetched  
out of hell ne-  
ther the obe-  
dient nor dis-  
obedient.

August.

Euod.

Epist. 99.

these disobe-  
dient were be-  
fore the flood.

onely the obeyent, and faithfull,  
these were disobedient, & unfaith-  
full, ergo by your owne iudgement  
he went not thether for their cause,  
if not for their cause, then may you  
be ashamed to aliedge this place for  
that purpose. How coulde he preach  
of fetch out Abraham, Isaac, and  
Jacob, with the rest, when as they  
were long after the flood, and these  
before the flood: They were Godly  
men, the other desperate: they were  
not in hell, the other were there  
without redemption. Peter saith that  
it was the spirite of Christ y preached  
to the obstinate, and that in  
the time of Noac, before he took  
mans nature vpon him.

The papistes say that it was  
soule of CHRIST.

Howe coulde his soule preach  
before it was? Before hee was  
man: before hee was created, and  
ioyned to the body.

That whiche was not in the  
tyme of NOAC coulde not  
preache

preache in the tyme of N O A C.  
 The Soule of C H R I S T was  
 not in the tyme of N O A C: where  
 fore it coulde not preache in the  
 tyme of Noac, you say that it was  
 the Soule of Chrifte that preached  
 in hell: Peter doth not meane of the  
 Soule of C H R I S T: but of his  
 Spirite: of his Diuine nature which  
 is G O D, equall with the Father  
 and the Sonne: why shoulde we  
 Is not their ignorance intollerable  
 that do not see that Peter speaketh  
 not one worde of the Soule of Chrifte  
 but of his Godhead: Is it credible  
 that Chrif did onely preache  
 in hell: to them that were  
 desperate in the dayes of N O A C,  
 and not to others as well: were  
 there none desperate but they of  
 N O A C S dayes: was not Cain  
 before them desperate: and Esau  
 after the floud: Peter saith that this  
 Spirite of C H R I S T preached  
 to the disobedient of Noacs tyme  
 The papistes say that hee preached  
 to

An fallible  
argument.

This spirite is  
not Chiftes.  
Soule.

An other argu  
ment.

A

A

B

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o

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l

to all in generall: Peter to the disobedient and Desperate: they to the obediente and faithfull.

Peter to the Gyantes: they to the Patriarches: Peter to them of NOACS dayes, they to all the iust befoze Christ.

Peter when the Arke was in preparinge, they when Christes body laye in the grane: Peter when there were Cyght persones saved, and the rest drowned, they when there were an innumerable companye and that in Hell: Peter where there was amendement looked for, they where there was none amendement: for in Hell is no redemption: Peter in earth, they in Hell, Purgatorie,

A syllogisme. Lymbus.

Amin us vpon  
Berofus. pa.

The arke was  
7. or 8. for  
longes in  
lengthe.

Where the Arke was made there preached this Spirite of Christ.

The Arke was not made in Hell but in Syria about Libanus.

Therefore this Spirite of Christ preached not in hell.



neither in body nor soule.

Fol. 71.

You say that **C H R I S T** deli-  
uered them that were in the state  
of Salvation, either such faith-  
full Fathers, as were in Limbus  
Patrium: or such as were neither  
so good, as to bee in Limbus, nor  
so desperate as to be in hell, but  
to be as Pelwters, and in a meane,  
and therefore in purgatory.

But Peter saythe that this Spirite  
of **C H R I S T** preached to the  
Obstinate and Desperate Cy-  
antes, and that in the dayes of  
**NOA.C.**

If hee had preached in Hell, should  
not hee as well haue preached to  
**CAIN**, and such other as were  
before the floude, as to **E S A V**,  
and **I V D A S**, and such like,  
whiche were after the floude.

If hee preached to the faithfull,  
as you saye, why dothe hee name  
the unfaithfull.

Wherefore **P E T E R S** mea-  
ninge ys easely to bee perceiued  
of the

Euodius.  
Epist. 99.  
August.

Euodius  
Epist. 99.

*Christ descended not into hell,*  
of the wise, well knowne of the  
learned, and fully answered to  
them that will not call white black,  
and blacke white. If we should say,  
saith Augustine, that they that are  
in hell can beleue in Christ, what  
absurdities should folowe contrary  
to our faith? And howe coulde they  
haue bene deliuered out of hell, if  
they had not beleued in him: is  
there any deliuey, any saluation,  
any redemption without him. This  
place of Peter, saith Augustine,  
doth not pertaine to hell, but to  
those dayes rather of Noac: the  
forme whereof he applieth to these  
dayes. Thus much Augustine, with  
a manifest explanatiō of this place,  
after the same order and manere  
that I do.

The Spirit of Christe preached  
where there was amendement  
of Lyfe, and there where the  
floud overflowed, where the arke  
was made, were 120. Yeares of re-  
pentance was giuen, where eight  
persons

persones were saued, where Noe preached, but none of these were in hell, ergo this place is not vnderstand of Christ beinge in hell.

*Smyth.* I haue a place out of Peter that shall proue mine intent substantially, fortifie it strongly, conclude with me effectually, to the abolishment of all your argumentes and expositions.

Doth not Peter say that the Gospell was preached to the dead, and who are they that were dead? were they not they that were in hell, or rather in purgatorye, and in Limbus.

*Carlis.* If you say that the Gospell was preached vnto the dead: you either meane them that were a line then, when Peter liued, and dead in synne, which are, all they that will not beleue, as Lira exponeth this place, or els ye meane the that are dead and departed out of this life.

*Smyth.* I meane that the Gospell was preached to the dead.

*Carlis.* The dead are not called the soules

The. 18. objection.

1. Peter.

The Gospell preached to the dead.



Christ descended not into hell,

Soules that live, but the bodies which are dead. You holde that the Fathers that were in Hell do live.

*Smyth.* So I holde.

*Carli.* Ergo they were not dead but you saye in this obiection that the Gospell was preached to the dead.

Are not the dead bodies, without Senses? can they see? can they heare, whose eares are in the earth consumed by tyme, and eaten with wormes.

Neither is this worde dead taken at any tyme for them that live in the other life: but is onely applied to the body even by the fiction of Tertullian.

A dead body is without life, soules and Senses, ergo it was the bodies that were dead, and the gospell therefore was not preached to them. Wherefore we must saye that when Christ shall come to judge the quicke and the Dead.

Dead  
Tertullian ad  
uersus marcio  
lib 5.

Dead is onely  
proper to the  
body.

neither in body nor in soule

Fol. 73.

the quicke, we meane them y  
shall bee alyue when Christe shall  
come to Iudgement. 1. Cor. 15. by  
the deade, suche Bodyes as sleepe  
in their Graues till the last daye,  
and their soules either in payne or  
in pleasure, in sorrowe or solace,  
in felicity or misery, in Torments  
in Joye, in Hell or Heauen.  
whiche beinge ioyned to their bo  
dies, shall Receyue Sentence ei  
ther to their Saluation, or Con  
demnation.

The deade

The Gospell was preached to  
Adam, nowe deade, but then alieue,  
when Christe Iehoua preached to  
him the Seede of the woman: to  
Noah nowe deade, but then alyue,  
when God tolde him that his Spi  
rite shoulde no longer abyue with  
him.

Gospell pre  
ched to Adam

To all other both that were either  
faithful, as the Prophets and Pa  
triarches were, and the other faith  
full: or to y vnfaithfull, as to Caine  
nowe dead, and then alieue: to the  
A. Gyauntes

101  
**Christ descended not into hell**

Gyauntes befoze the floude not  
Deade, and then aliuē. Where  
did hee pzeache to them? that  
shoulde be iudged like other men  
fleshe: that is, that they might  
to synne, and be mortified:  
shoulde lyue to God warde in  
Spirite.

Of this reade  
my note, vpon  
1. Peter 4.

Howe the Gospell mortifieth  
as beleue, and rayseth them  
that they mighte lyue godlye  
Spirituallly.

This is the  
truth.

The Gospell was pzeached to  
deade, that is to men that are  
in synne: so is dead bled.

The 19 obiekt  
Mich. 2. 13.

Smith. Howe aunswere you  
cheas, who sayethe that CHRIS  
ascended before them openinge  
waye.

Caril. It was not Christ but  
Enemye, some vnderstande it  
Nabucodonosor his Armye, who  
assaulted and innaded Hierusalem.

Howe I wylle alleadge other  
myndes, of the whiche not one  
them dothe alleadge yt as you



hell

neither in body nor in soule

Fol. 74

ye not you falsify the Tette, and forge  
heret other sense then euer Micheas  
that shewed.

the breaker was Sedechias, who  
through the ruynous walles w  
by others, for hast to escape. Af  
our English translation all this  
ap. is applied to y bitter destruc  
of Hierusalem. After Pagnine  
the breaker of the wall was the  
Angell, whiche kylled the Assiri  
s, and the King that went befoze  
to Ezechias. Others as Pellicane,  
unster, and Castalio, apply from  
place: But I will gather the in  
O Iacob, vnto the ende, all  
Christ, who shall gather a great  
multitude at Hierusalem, lyke  
sheepes of sheepe, of suche a number  
that they shal one opppesse another:  
the breaker of the gappe shall bee  
Sedechias, who shall subdue your e  
myes, releue your miseryes, and  
bring you to felicity. This kynge  
shall goe befoze you, & Iehoua shall  
be his name, he shalbe your head &  
A. y. guide

Christ descended not into hell

guide. But according to the le  
by this breaker vp, is meaned  
Kinge of the Assirians, and Babi  
nians, with their soldyours.

The 20 obiection.

John. 14. 3.

what neded  
Christ to goe  
prepare aplace  
when as heauē  
was empty, for  
as yet there  
were none in  
heauen, as the  
Papistes hold.  
Ther is rounge  
ynough where  
there are none  
inhabitant.

*Smith.* I go saith Christ to pre  
you a place, Ergo there were  
in heauen, before that Christ  
ded to prepare a place.

*Carlil.* Is this a good Argument  
you, and I, and halfe a score m  
shoulde goe to London, and  
shoulde saye I am asfearde that  
Innes shoulde be taken vp, th  
are so many that goe: I wyl  
and prepare a place for vs.

Doth yt nowe folowe, that  
went to London befoze vs: w  
London emptye befoze? Is th  
Citty where no Body dwelle  
Is that a Realme where there  
no Cytizens or Subtodes, or  
Heauē, wher ther is no Dayne  
none inhabitauntes.

Let vs expounde the Text  
dinge to the Englishe Bible  
in the Churches.

neither in bodye nor soule.

Fol. 75.

Christ seing his Disciples much  
troubled, and troubled with his sa-  
ynges, as, where he sayd that one  
would betraye him: that whither  
he went, they could not come: that  
they should be disperſed, that Peter  
would denye him, he comforted the  
same thus afflicted; willing them  
that they hartes should not bee  
troubled: for if they believed in him  
that they did in his father, that then  
they would ascende thither, whi-  
ther he should ascende, because  
that in his fathers house there were  
many mansions, & more ynough,  
places at large: for yf it were not  
so saythe he, I would have tolde  
you.

John. 13. 21.

John. 13. 23.

Math. 26. 31.

John. 13. 28.

This place appereth to psones  
that Heauen was well inhabyted,  
else, what needed hee to prepare  
a place.

As my father had prepared these  
mansions, meaninge his Kingdome  
from the creation: even so nowe I  
come to prepare a place for you.

Math. 25. 34.

L. ty.

For



Christ descended not into hell

For his acte and myne is all  
we prepared this place from  
ginning.

If I goe to prepare a place for  
I will come agayn, & I wyl see  
you vnto my selfe. This wyl  
at the last Resurrection, that  
I am, (I mean in heauen) ye  
be, and whither I goe ye knowe  
your faythe, and you knowe  
I wyl come, whiche is already made  
my death and Resurrection.

I am the waye, truthe, and lyfe.  
This is the true sense. Reade

culus, Enthy. Bullio, Lyra, Non  
Bona, Faber, Erasmus, Chrysostom

Hillarius, de trinit. 9. Cyrill, Eusebius, Beccer. Your allegation

bothe absurd, and inordinate.  
Christ understandeth all this of

Apostles, you of the in Hell: Christ  
of the liuing, you of the dead: Christ

of y<sup>e</sup> house of his father, you of  
Scaus Den: Christ of the large man

sions of his fathers house & am  
roume, you of Limbus patris: Christ

the heauenly kingdom prepared  
him and his Father from the cre-  
ation, you of the Popes kingdome  
purgatorie, prepared of late and in-  
vented by the Abbot Odilo in Sci-  
alye, and of Sayncte Patrycke in  
Irelande, and forged by others so  
doubtfullye and variablie, that no  
man canne credite it.

Christe prepared them a waye to  
Heaven, and wente before theym,  
you woulde sende him to Hell:  
Christe sayeth that where hee was  
they should bee, meaning Heaven,  
you saye that hee meanted Hell.

Went the Apostles to Hel: at this  
place prouethe Christes Ascension,  
Ergo no Descension: so, to Ascend  
and Descend are contrarie.

Smith. I have alledged those pla-  
ces of Scripture that seme to proue  
CHRISTE hys goinge to Hell,  
whereby the Fathers were perswa-  
ded, and shal not that perswade you  
that perswaded them?

The 11. obiection.]

The common  
Crede.

Carli,

Christ descended not into hell

*Carlit.* They wyll haue  
manne to grounde or alleadged  
manner of Doctryne oute of  
Doctoure: But they all, are of  
Opinion and Consente, and  
whollye conclude and agree to  
ther, that there is nothinge  
large for the Saluation of  
Soules, whiche is not containe  
or mentioned in the Canon  
Scriptures, and therefore  
wyll haue Scripture, to be  
onelye swaye and Guyde: And  
to Rule: Argumentes to  
Conferente of place wyth place  
conclude, the Tongues to  
certe, and the Litterall  
and Sense to iudge.

The 22. obiection.

non.

non.

non.

*Smithe.* If nothinge  
preuayle with you, that I haue  
downe or alleadged, notwithstanding,  
it is ynough that it is in  
Crede.

*Carlit.* I denye that it is in  
Crede. If it bee in oure  
then I praye you, who did put



in: when, and where was it thrust  
in. If when the Apostles lived,  
where make they mention of it?  
Mathewe, Marke, Luke, Iohn,  
Paul, and Peter, diligently set out  
the healthfull artycke of Christes  
Death, whereby we are saued,  
of his resurrection for our iustifi-  
cation, and of his ascension for our  
glozification, and assured expecta-  
tion of all Heauenlye Felicitie.

Of this fable they make no men-  
tion, it is excluded as, impertinent,  
admitted as not expediente, negleg-  
ted as an inconuenience, and con-  
tempted as an absurditie.

Sayth. Doeth not Augustine saye  
that, Thomas the Apostle is added  
this Sentence *Descendit ad Inferna*, he  
descended into Hell.

Carhl. That Sermon that is in-  
truded into his woorkes, is none of  
his Sermons, for many yeares af-  
ter, eyther by Bonauenture, or by  
some such Artificer, these twelue  
were assigned. Seuerallye, euerie  
one

August. de  
temp. serm.  
Tom. 10.

**Christ descended not into hell**

Tom. 3.  
This patche  
was not in S.  
August. dayes  
August. de  
Symb. ad Ca-  
the. lib. 1. c. 3. 5.  
lib 3. c. 6. lib.  
4. cap. 6.

Tom. 9.

Tom. 6. Chri-  
stosome expo-  
unded.  
Hades the  
Grave.  
Many bodyes  
role with  
Christ.

one to one patche. Saint Augustine  
ad petrum diaconum pag. 231. and de  
fide et simbola pag. 144. repeteth  
the twelve articles of our faith,  
and expoundeth them, and this  
patche he omitteth, which is an evi-  
dent argument that it was not in-  
vented, nor beleued in his dayes as  
an article. The same patch he lea-  
ueth out in all places where he in-  
treateth of the Crede. de temp. serm.  
123. serm. 125.  
Christosome in his former expo-  
sition excludeth this patch in the  
latter he maketh mention, of  
Descendit ad inferna. He went into  
Hades, in to his Grave, that he  
might there also do miracles, which  
was to rayle up many bodyes of  
many bodyes of Saintes role with  
him.  
Thus much Christosome; to be-  
lieve is manifest; that Christosome  
meaneth by Hades & Grave, which  
many have translated hell. This  
translation hath feigned many  
surround

neither in bodie nor soule.

Fol. 78.

surditie, how that Christ went to  
hell, and fetched out the faithfull  
patriarkes. That Chrysostome me-  
aneth by *Discendit ad inferna*, hee  
went to his graue, he was buried,  
nothinge els but his buriall, it is  
evident, for thus he saith. *Discensus*  
*ad inferos*, The descending of  
Christ into his graue is a signe, to  
to be dipped into the water and to  
ryse vp againe, and this is *Sepul-*  
*chrum* the graue, that Paul calleth  
baptisme, ye are buried (saith hee)  
by Baptisme vnto death.

Tom. 4. in. ep.  
ad Cor. 15. ho.  
40.  
*Discendit ad*  
*inferna expos*  
*ded.*

*Christus*  
*discendit*  
*ad inferos*  
*rem 6. 3. 4.*  
*Baptisme*  
*significat*  
*sepulchrum*

Thus much Chrysostome: I knowe  
that Chrysostome is variable in  
this matter for hee alledgeth 2 place  
of the 19. psalme for the resurrecti-  
on of **CHRIST**, as Peter,  
and all other do, and as I haue  
proued before, notwithstandinge  
he detoketh the place of the 24.  
psalme verse 7. and Esay. 25. velle  
that Christ willed hell gates to  
be cast open, & that he brake y<sup>e</sup> bra-  
sen gates, & yron barres, he vnder,  
standeth

*dw 22nd*  
*19th psalm*  
*dw 24th*

Esays meaning  
is that Cyrus  
should



*Christ descended not into hell*

breake the  
barrs of Baby  
lon, and deli-  
uer the Israe-  
lites pa. 32.  
psal. 32.

Chrisostome  
hom 75. vpon  
Math.

After this life  
no helpe

Ruffinus who  
made this cre-  
de and when.

Ruffine crede  
is in Hierom,

standeth of Christes entering into  
hell, and bringing out of pzeious  
vessells, Abraham, Isaac, and Iacob.  
You Maister Smith. saye that  
Christ went into the two vpper  
most hells, Purgatory, and Limbus  
patrum, Chrisostome knoweth  
neither of them, you appoynte foure  
hells, Chrisostome but one.

As the phisition, saith hee, can pro-  
fite a dead man nothinge at all, nor  
the maister of the shipp after the  
shipp is lost, so after this life  
there is no thinge that can pro-  
fite.

Smith. Ruffinus Aquiliensis wry-  
teth that the twelue Apostles im-  
mediatlye after the receypte of the  
holy Ghost, made this crede, before  
that they were dispersed, that one  
of them shoulde not discente one  
from an other in anye principall  
poynte of religion.

Carol. you saye that Ruffine sayeth  
that the Apostles made it for the  
cause, least that any of them shoulde  
descende

*neither in bodie nor soule.*

**Fol. 79**

dissent one from an other: not with  
standinge Ruffine hath not this  
patche.

Tom. 2. and is  
the proemy a-  
pol. pamph.  
pro origene.

Is it credible that they shoulde  
dissent in any poynt of Religion,  
that were inspired with the holye  
Ghost, that were onely guided by  
the Spirite, whiche ledde them  
into all truthe: If it ledde them in-  
to all truthe, what neded they of  
any other rule? was not he suffi-  
cient? had they not receyued the  
Spirite abundantly? coulde they  
erre, It is an absurdity to prescribe  
an order to them, that were the  
authors of order, or to assigne them  
a rule, that ruled all: or that laide  
the foundation of Doctrine, to  
waiver in Doctrine, or that were  
the teachers of faith, to be igno-  
rant of the will of God.

The Apostles  
were authors  
and rule of all  
founde  
doctrine.

Coulde the Spirite of God erre,  
whiche taughte them all and ledde  
them into all truthe.

Wherefoze you see what holde you  
haue, and what your authority is.

*Smith.*

*Christ descended not into hell,*

John herolte  
whē the crede  
was made.  
valla can not  
tell who made  
it.

*Smith.* Iohn herolte a frier. Dominique in the yeare of Christ. 1494. writeth in his 146. sermone that the apostels made this crede in the council at Hierusalem Act. 15.

*Carlst.* Bi wd these two doctors agree the one olde, the other new, the one saith, that it was made immediately after Christs ascension, the other 17. or 18. yeares after of above.

This is a good argument. How could the twelve Apostels make it so many yeares after the ascension of Christ, when as there were some of them that had suffered death, for James brother to Iohn the sonne of Zebede, was beheaded by Herod Agrippa. And this was done 7. or 8. yeares or more before the council holden in the Act. 15. Whereafter the other apostels were dispersed some into one place, some into others, as Phillipp in Scythia Bartholomewe in Lycaonia, India, and Armenia, Mathew in Acthyopia, Thomas

Act. 122.

The apostels  
dispersed.



*neither in bodie nor soule.*

Fol. <sup>81</sup> 32

in Parthya, Media, Persia, Germania, Hyrcania, and Bactria.

Now if there were none of the Apostels at the councell holden at Hierusalē, act. 15. saue Iames, Iohn, & Peter, then were not all the Apostels there to put to euery man his sentence, if it had bene made there, then woulde either Peter, Iohn, Iames, or Luke, who wrote the rest so exactly haue made mention of

Smith. They made the twelue articles, as a Som of our faith, and called it Symbolum, for that euery apostell added one peice. Peter I beleue in God the father almighty.

Carli. Iohn Herolte saith that Peter made I beleue in God the father almighty, the maker of heauen and earth.

Pseudo Augustine denieth that, and saith that Peter made but the halfe of that sentence. For the other parte, sayth he, made Iohn. Augustine maketh 110 articles of it,

Symbolum the 12. articles,

The .x. article Augustine and Herolt disagree Pseudo Augustine de temp. ser. 115

*Christ descended not into hell,*

it, Herolte but one. Augustine  
saith that Peter & John made the  
two: Herolte that Peter made both  
Herolte saith that John made the

Howe could  
this James bee  
at the conncell  
at Hierusalem,  
Act 15. when  
as he was kyl-  
led by Herode  
Act. 12.

And in Iesus Christe his only sonne  
our Lord. Pseudo Augustine saith  
that James the greater made that.  
This Herolte denieth, and sayth  
that John the Euangeliste made it.  
Augustine maketh this the third  
Article: Herolte the seconde. An-  
drewe. Who was couceaued by  
the holyc Ghost, borne of the Vir-  
gine Mary.

Herolte ma-  
keth James  
that was dead  
to make an Ar-  
ticle,

Pseudo Augustine maketh the  
the fourth article, Herolt the third.  
Pseudo Augustine saith, that An-  
drewe made it, Herolte that James  
the greater, brother to John the Eu-  
angeliste made it, who was the  
dead as it is manifest in the Act  
12. John Herolte here forgetteth  
himselfe, for he said in the begin-  
ning of his Sermon y this Councell  
was made in the conncell at Hieru-  
salem. And this James was be-  
fore

ed by Herode longe befoze, as is  
manifest in Act. 12. *Mendacem me-*  
*morem esse oportet.* Phillip: Suffered  
under Pontius Pilate; Crucified,  
dead, and Buryed. Herolte saythe,  
that Andrewe made this: Pseudo  
Augustine maketh this the first Ar-  
ticle; Herolte the fourth.

Thomas saythe: Hee descended into  
Hell, the thirde daye hee rose from  
the deade. Herolte saythe that Phi-  
lip made this former parte: Pseudo  
Augustine saith that Thomas made  
it all: Herolte maketh, He descen-  
ded into Hell, a whole Article:  
Pseudo Augustine maketh it but  
false, and addeth: The thirde daye  
he rose from the dead.

I maruell that they wyll father  
this upon Phillip, whose Creede,  
as it is wryten in Pirianius leaueth  
out this patche.

Herolte sayth that Thomas made  
The third daye he rose agayne fro  
the deade. Pseudo Augustine ioy-  
neth this w<sup>th</sup> Christes going to Hel,  
and

Pseud August.



Christ descended not into hell,  
and ascribeth it to Thomas and  
Bartholmewe. He ascended into he-  
nen, sitteth on the right hand  
God the father Almightye: in  
they bothe agree. Mathewe. From  
thence hee shall come to Iudge  
quicke and the dead. James the  
I beleue in the holy Ghost, the  
Catholique Churche. Pseudo Au-  
gustine maketh this one Article  
Herolte maketh it twayne. Pseudo  
Augustine maketh it the 9. Article  
Herolte maketh the latter parte  
10. Simon Zelotes: The Commu-  
nion of Sayntes, Remission of sinnes.  
Herolte maketh the 10. Article on  
The holy Catholique Church.  
Augustine maketh this Article  
parte of the 9.: Herolte maketh  
the 10. Indas Thaddeus. The Re-  
rection of the flesh. Herolte & He-  
Vrinaria, make the 11. Article, The  
Communion of Sayntes, & remi-  
on of sinnes. Pseudo Augustine  
keth it the 10. Herolte the 11. Pseudo  
August. ascribeth it to Simon & Z

neither in Bodie nor soule.

Fol. 82.

Herolte to Indas Thaddens. Mathias added Euerlasting lyfe. Herolt saythe that he made The Resurrection of the flesh, & euerlasting lyfe. Here you see y<sup>e</sup> disagreement betwene him, whom they say was S. August. Herolte. & Henry Vrinaria.

There is no lesse variety and inconstancy, in the rest of the schoolmen.

In S. Augustines time they were not digested in that order as they are now. For he leaue the out the goinge of Christ into Hell, & lyfe euerlasting. Chrysostome leaue the out The Comunyon of Sayntes: and in his former exposition, he omitte the Descendit ad Inferos: and in the latter he sayth, Descendit ad Inferos, was, y<sup>e</sup> Christ was dead & buried, and in him rayled a great number of bodyes: for he was y<sup>e</sup> first fruite of them that slept, and the first borne frō y<sup>e</sup> dead: wherby you may easily vnderstand, that the Greeke Doctors vnderstande by Hades the Hader

Ap. y.

Graue

Discorde

August. Tom.

3. de fide et

Symbolo.

whiche he ad-

deth in a booke

de Symb. ad

Cath.

Chrysost. Tom

5. de Symb.

Descēdit ad in-

feros expoun-

ded.

Read the 13.

obiection.

Neither haue  
they all, nor  
orderly

Many Credes.  
The first, wher  
in Christes de-  
scendinge is  
leste out

Ignatius in e-  
pist. ad Mag.

Theoderet.

Polycarpus in  
ePist. ad Phil.

grane, w<sup>h</sup> hath bene translated by  
Hiero. August. and Ambro. say  
this Crede came from the Apostles  
whiche can not be perswaded to  
Valla a Gentl. of Italye, and  
a singuler Judgment.

1. Marcellus in Epiph. sayth that  
receyued this sayth of y<sup>e</sup> Scriptures  
& Elders: notwithstanding he leaue  
out this article of his going to

2. Ignatius hathe a perfect Crede  
many of the Articles of our Crede,  
Creede, but neuer one word  
Christes going to Hell.

3. Neither in his epistle to y<sup>e</sup> Ephesians  
where hee confesseth his Beliefe  
twofe.

4. Neither in his epistle to y<sup>e</sup> Romans  
Theoderet Dial. 1. immut.

5. Neither in his Epist. to y<sup>e</sup> Thimotheans.  
Theod. Dial. 1. Immut.

6. Polycarpus in an epistle to the  
Phillipians, uttereth the misterie  
of Christes Nativity, Deathe,  
Resurrection, but this addition  
leaueth out.



neither in bodye nor soule.

Fol. 83.

7. Iustinus Martyr doth most manifestly, and exactly declare Christs Passion, Death, and Resurrection: of this neuer a worde.

Iustinus in A-  
polog. 2.

8. Ireneus hath set out an absolute forme of our saythe, in like manner as the other have done, and this either hee forgotte for lacke of memory, or neglected it as an absurdity, or dispyled it as a fable; or abused it as a thing contrary to our saythe, whiche neuer placed any faithful mans Soule in hell,

Ireneus li. 1. c. 2.

9. Neither is this patch in Tertulian, where there is a perfect Rule of our saythe published.

Tertull. de pre-  
scrip. pag. 92.  
769.

10. Neither in another larg Crede Rowley said Tertul. against Praxeas.

11. Neither in Origene, who hath a long discourse of the belyes.

Origen in  
proem. lib. de  
principis  
Gregory Neo-  
cesariensi

12. Neither in Greg. Neocesariensi, which Ruffinus dothe interprete in lib. 7. cap. 25.

13. Neither in Ciprian, though there is a Crede ascribed to him, & in S. Hieromes woordes & same assigned

Iust. in 1. p. 14. to

*Christ descended not into hell*

He descended  
interpreted.

to Rufine, whiche hathe this addi-  
tion, notwithstanding hee saythe  
it signifieth no more, but that he  
was deade, & buried. For it is  
Phrase amonge the Greekes, and  
sometymes amonge the Latins, as  
in Cic. off. 1. *Dislapsa arma ceciderunt*  
if a Participle is ioyned w<sup>th</sup> a Verb  
of the same signification, as in the  
place, *ΤΑΦΟΣ ΚΑΤΕΓΗΓΕ*. Buried, &  
descended, whiche two wordes are  
all one, and signify onely his Be-  
ryall.

Buried & des-  
cended bothe  
one.

Gen. 37. 2.

The Council  
of Nice

And so is descended used in Gen-  
44. where Iacob is sayd to descend  
into Sheol, meaning, that hee was  
layd in his Grave.  
14. Neither in y<sup>e</sup> Council of Nice  
Socrat. lib. 1. c. 8  
15. Neither in Eusebius Cesariensis  
Theodoret. 1. cap. 12.  
16. Neither in the 3. Crede recited  
in y<sup>e</sup> Councell of Nice: for the 3.  
were there recited.  
17. Neither in y<sup>e</sup> long Crede recited  
of Athanasius in an Epistle  
Epist.

Epictitus Byshop of Corinth.

18. Neither in the Crede of Athanasius hath in his Epistle of the Synodes holden at Arimini, & Selencia.

19. Neither in Athanasius in lib. de maiore fide.

20. Neither in the longe Crede, set out by the Byshops of the East. Socrat. 2. c. 19. Athanasius in epist. Arimini ad Selencia.

21. Neither of Crede, which was made against the Arrians in the City of Illiria, called Sardica. Hilarus in his Booke of Synodes.

The Councell of Sardicensis.

22. Neither in the exposition of Hil.

23. Neither in any of those Credes which are in Socrat. 2. c. 30. and in Athanasius of the Synodes of Ari. & Seleucia. Hilarus against the Arrians.

24. Neither in a Crede of them of Selencia and Isauria. Socrat. 2. cap. 40. Sezo. 4. cap. 22. Epiph. lib. 3. Tom. 1. Sch. 73.

25. Neither in another Crede, in the Syn. holden at Arimini.

Sp. liij.

26. Nea



Christ descended not into hell

26. Neither in the Synode of Illud  
about the yeare of Christ 370. The  
odor. 4. cap. 8.

27. Neither in the excellent Creed  
of Damasus Byshop of Rome. The  
odor. 5. cap. 8.

28. Neither in the Crede set out by  
Euseb. Socrat. i. c. 8.

29. Neither in the Crede of Hilaire  
set out in his Booke de Symb.

30. Neither in his booke De Fide.

31. Neither in that worthy Creed  
of Basill in Aftetics.

32. Neither in y<sup>e</sup> singuler Creed  
of Greg. Nazianzene.

33. Neither in the exquisite Creed  
of Marcus Victorinus in his i. booke  
against Arrius.

34. Neither in that Substantiall  
Crede of Epiph. in Anchorato.

35. Neither in Eustatius Byshoppe  
of Antioche writing vpon Ps. 16.

26. Neither in his booke De Anima.

37. Neither in Remigius Byshoppe  
of Autissidor writing vpon Ps. 16.

38. Neither in Hypolitus *ex lib. de*  
*distri.*

Christ descended not into Hell

1. Theologie et aliorum. in nobis ad  
 2. Theologie et epistola ad. Regim. quand.  
 3. 10. Pether in his oration in Adig.  
 4. Theologie et cantica. Theodore.  
 5. Theologie. Pether upon the lerons psalme.  
 6. Theologie. Pether Ambrose in exposit. fidei.  
 7. Theologie. Theodore in confusio. (120).  
 8. Theologie. Pether in Theodore in his dial.  
 9. Theologie. dog imparibus. where the Credo of  
 10. Nice is expounded.  
 11. Theologie. Pether is it in the counsell holden  
 12. at Alexandria. Nicoph. 14. c. 28.  
 13. Theologie. Pether is it in the Credo of the  
 14. counsell holden at Toledo in  
 15. the year of Christ 420.  
 16. Theologie. Pether in the Credo of the  
 17. counsell holden at Ephesus in  
 18. the year of Christ. 432.  
 19. Theologie. Pether in the Credo of the  
 20. counsell of Antioche. Sozom. 2. c. 34.  
 21. Theologie. Pether is it in the counsell of  
 22. Constantinople against Eutiches in  
 23. the year of Christ. 449.  
 24. Theologie. Pether in the beleefe of Fla-  
 25. minus set out in the said counsell.  
 26. Theologie. Pether in the Credo of the Synode  
 27. of

in nobis  
 in nobis

in nobis  
 in nobis

Simbolum  
patrum

Section in  
the 1re of  
1532:

*Christ descended not into Hell,*  
of Chalcedon repeated in Zonar  
51. Pether in the crede of the  
thers in Ciril lib. 1. ad Regi  
52. Pether in the Crede of The  
dorus in the 5. Councell, holden  
Constantinople. After Christ. 5  
53. Pether in the confession of the  
faith, whiche was aduouched in  
Councell at Toledo the thirde,  
the yeare of Christ. 545.  
54. Pether in that laudable Cre  
published by Gregory, the first p  
of that name.  
55. Pether is it in that Epistle of  
Liberius Bischopp of Rome w  
to Athanasius, confessing his fay  
and beleefe  
56. Pether in his absolute confes  
of his faith, whiche is published  
the booke of Councells.  
57. Pether is it in the Crede of S  
ridion Niceph. 3. c. 15.  
58. Pether in that famous confes  
on of the faith, which the Bishop  
of the East gave vp to Constant  
Emperoure. Niceph. 9. lib. 9.  
56. Pether



neither in body nor soule.

Fol. 86.

Neither in the Crede of Acati<sup>s</sup>  
time of Constantius. Secra. 2. c. 40. In the yeare  
of Christ. 324.  
61. Neither in the duble confessio  
Marcus Arethusus before the  
emperoure Constantius at Sarmy.  
the yeare of Christ. 354. Socra. 2. c.

63. Neither in the two or three  
credes in the 4. counsell holden at  
Toledo.

64. Neither in the Crede in the first  
cancell at Toledo.

65. Neither in Carolus Magnus his  
Crede in his booke de Imag. c. 1.

66. Neither in the Crede of Ephesus  
in the yeare of Christ. 435. I coulde  
repeate a greate number of moe  
Credes, and will hereafter if these  
be not sufficient.

Smyth. I say as I said before it is  
ynoughe that it is in the Crede  
made by the Apostells.

Carli. I haue proued y<sup>t</sup> it was not  
made by y<sup>e</sup> Apostells: If it had bene  
made by them, it foloweth not that  
this addition was made by the, for  
it

*Christ descended not into hell*

Decended into  
hell

It was certaine hundzeth years  
after added as I shall declare  
after. The Crede saith, that he  
cended into hell, who suffered  
der Pontius Pilate, who was  
fied, dead and buried: but that  
the body of Christ: ergo the  
tendeth Christes body to hell: but  
the body descended no further  
to the Graue, and rose againe  
third daye. That which went  
hell, saith the Crede rose againe: but  
the body rose againe: Ergo the  
went into hell. which is an  
duty to affirme. That which  
buried descended into hell, saith  
Crede, the soule was not buried,  
therefore it descended not into hell.  
That that went to hell, saith the  
Crede, rose the thirde day from  
dead. were there any dead in hell  
if they were dead, what did Christ  
among them: but you say that they  
were a line, & the Crede saith  
were dead to whome he descended, and  
from whence he rose. The Devils

Dye

be not, then it folowethe y<sup>e</sup> h<sup>e</sup> rose  
from the bodies that were dead,  
and not from them that lived, If  
his Soule went to hell, whether  
went it before the body was buried  
or after. If before, why saith the  
Crede that it went after. But if it  
went at all, it must nedes go imme-  
diatly so sone, as it departed out of  
the body which was upon the crosse  
and at thre of the clocke, at after  
none, for the body was buried two  
or thre houres after, about six of  
the clocke or a litell before.

Where was the Soule all that  
while, if it had gone to hell, why did  
not the Crede place it before, it is to  
ryall: for every mans Soule is pla-  
ced either in heauen, or hell before  
the body be buried.

Wherefore sayth E R A S M V S, Erasmus,  
he was no artificer, but some cob-  
ler, or patcher, that placed it so pre-  
posterously, that patched it so inde-  
cently, that set it so disorderly, & fu-  
lch



Augustinus  
Euod 99.  
Abraham  
bosome.

Take a place as it nether a greene  
with the sentence before nor  
Augustinus affirmeth that  
did them no pleasure that were  
Abrahams bosome, whiche ha  
wayes the Diuinity and the  
Ghost present with them: and  
Lazarus rested in that bosome  
fore Christs death: which he  
leth the rest of the poore man  
kingdome of God, and the pa  
dile of y these, which he dareth  
call any parte of hell: nether to  
taken in the good parte, nor  
standing he maketh difference  
twene that eternall life, which  
Angells enjoy, and that rest, wh  
the fathers before Christ had.

Vpon the.ii.  
chap. of Iohn.

No soule in  
heauen till the  
the resurrec-  
tion.

Tom. 8. pag.  
281.

Aug. saith that y solues are in  
*Sed non in ea actione qua corpore  
cepta vegetantur.* Tom. 2. pag. 57  
epist. lib. cap. 12. They are in plea  
seates till the resurrection. Tom.  
pag. 472. de Trinita. 15. cap. 25.  
saith vpon the 36. psalm, that  
shall not be there where the sainte

shalbe, to whō it shalbe said. Come  
 thou blessed, and possesse the kinge  
 come prepared from the beginning  
 of the worlde: there thou shalt not  
 be, saith he, who doth not knowe:  
 thou muste be there where the  
 ponde barren riche man in mid  
 nest of tormentes did see the poore  
 man resting on highe.  
 Thou beinge placed in that rest,  
 thou doest safely loke for the daye  
 of iudgement, when thou shalt re-  
 ceive thy body, when thou shalt be  
 changed on suche sorte, that thou  
 shalt be equall with Angells. In  
 such like state as thou departest out  
 of this life, in such like thou shalt  
 be restored againe to life.

The soule, saith Augustine, all the  
 tyme betwene their departure and  
 the resurrection are reserved in his  
 places, according as they deserved  
 whyles they lived, whether to rest or  
 misery.

The Soules of the iust are in Abra-  
 hams bosome, the wicked are tor-  
 mented

Augustine  
 placeth the  
 soules in no  
 better place  
 after Christ  
 then he doth  
 before. Rede  
 epist. 99. to  
 Euodius.

Tom. 4. p. 66  
 ad Daley. 8.  
 quest 2. In  
 Euch. c. 109.  
 Tom. 3.

Tom. 9. in  
 Iohn 5 tract.  
 19. pa. 172.

ment in hell.

De ciuit lib.

13.c.10

Tom. 5. pa. 75.

A stel. before

he said that

the soules

were in Abra-

hames bosom

Disorde.

Tom. 4. pa.

353. quest.

Euod lib. 2. c.

32.

The 32. obiection.

Ignatius falsi-

fied.

The iust are in rest, the wicked tormentes,

All mens Soules, saith Augustin

Tom. 2. de Ecclesi. Dog. c. 77. c.

before Christ were in hell,

they are with Christ.

How a great this with the iust

before where, he saith, that all

iust were in rest, in Abraham

bosome, in solace and love.

If the bosome of Abraham be a

crete place of the father, as Augu-

saith, whether Christ ascended at

his passion, why was it not the

same before? was it remoued,

suche an Ammortall place

remoued: can it be altered or en-

tyed.

Smrb, Christ, saith Ignatius, in

second Epistle, *Descendit ad infer-*

*num solus*. He descended to hell

alone: but he ascended with a mul-

tude.

Carls. In these fewe wordes

there are two manifeste Errours

first



neither in body nor soule.

Fol. 89.

first you saye, that these wordes  
are in his seconde epistle, when as  
they are in his firste epistle to the  
Trallians.

Trallis is a city  
of Asia.

Notwithstanding I thinke it is  
a greates offence to alleadge one e-  
pistle for an other: but it is an in-  
tolerable errour to falsely an helpe  
mans writing, as you do: for Ignas-  
ius meaneth that Christ was burie-  
d, and with him manye bodies did  
rise: he saith not that many soules  
did rise with him, neither is there  
any resurrection of the soul.

Ignatius wordes

Ignatius wordes are these. Accord-  
ing to his owne will hee was trulye  
crucified, and truly dead: heauenly  
things, earthy, and thinges vnder  
the earth beholding it; the heauens  
ye, as incorporall creatures: the ear-  
thy as the Jewes, and Romanes, and  
other men who were then present  
when Christ was crucified: they vnder  
the earth, being a greates multi-  
tude did rise with the lord: for many

\*he meaneth  
the dead bo-  
dies that rose  
with Christ  
whome he ga-  
ue life.

R.

saith he with life.

**Christ descended not into Hell,**

**saith Mathew,** bodyes of saintes which were a sleepe, rose with him out of their graues, which were open 27. chapt. He descended

**Protopoppeia.**

**Haden,** into his graue alone, but descended with a multitude, and broke the wall, which was of olde, & the midde wall hee dissolved, and the thirde daye, his father called him: and after certaine dayes, when he was conuersant with the apostles, hee was taken vpp to his father, and sitteth at his right hand there remaining, till his enemies be putte ynder his feete as a foot stoole.

**Actes 2.24.**

**1.1.**

**\*with vs 9. of the clocke.**

Wherefore on Friday at \*three of the clocke hee receiued sentence of Pilate, his father permitting it.

**† 12 of the clocke.**

The † sixt houre he was crucified. The \*ninth he expyred.

**\*3. of clock at afternoone.**

Before the sunne was sette, he was taken downe from the crosse and was buried in a newe Sepulchre.

The **Saturday** hee was in the **Sabbath**  
 vnder the earth, where **Ioseph**  
**Armatheus** had laid him.  
 In the **Lords** day he rose from **Sunday**  
 deade, according to that which  
 prophesied of him, **Jonas**  
 in the belly of the whale three  
 dayes and three nightes: so shall he  
 be in the heart of the earth in the grave  
 three dayes and three nightes.

The **day of preparation** contayneth  
 his passion: the **Sabbath** his buriall  
 and rest: the **Lords** day his resurrection.  
 Thus far faithfullie translated out  
 of the **Original** by **Clement**

**Some M. Smith**, consider your  
 case, expende better your allegati-  
 on, let not your wilful negligence  
 geue men occasion to speake euill of  
 the authours: ignorance is to bee  
 corrected with knowledge: & neg-  
 ligence by diligence.

**Sub.** **Clemens Alexandrinus** The 24. obiection  
 immediately after the **Apostles**  
**P. y.** writeth



106  
**Christ descended not into Hell,**

107  
writeth that Christ descended  
hell.

Clemens Alex  
andrinus 215.  
Strom. 5, 6.

Carol: Clemens Alexandrian  
hath this error amonge many  
thers, that y<sup>e</sup> fathers before Christ  
that lived vertuously, were iustified  
either by the lawe, or by philosophy:  
but to haue beens without  
faith in Christe, and therefore  
Hell to haue taried, and looked  
the descending of Christe, and  
Apostles: by whose preaching  
there, they were converted, and  
lived in Christ, & so saved. Strom.  
5, 6.

Fathers without  
faith.

Christ & the  
Apostles pre-  
ached in Hell.

Clement's er-  
rors confuted.

These errors are so prodigious  
that he is made that would accuse  
them.

Law condemneth,  
Rom. 3, 20 &  
4, 15. Gal. 2, 18.  
21,  
Philosophy  
doeth not iustify  
Coloss. 2, 8.

Howe coulde they bee iustified  
by the lawe, which accuseth,  
condemneth? Doth it not breed  
anger? Can it iustify? Could phi-  
losophy iustify? Is it not mans in-  
vention? Doth it not deceiue & sup-  
be saith y<sup>e</sup> they were without faith

whether in body or soule.

Fol. 91.

was he without faith, that is call  
the father of the faithful: I mean  
Abraham.

Rom. 4. 11.  
11. 12. 13. 14.  
Abraham father  
of the faithful.

Abraham was justified by faith.  
Chained and thereby ascended into hea  
ven, Ergo all the other faithful as  
well as he.

Could they looke for the descen  
ding of Christ into Hell that were  
not there, but in heauen by faith,  
which leadeth not to Hell? Could  
they beleue that were in Hell: their  
faith was frustrate, their hope void,  
their expectation deceiued. Did the

Faith.

Apostles preach in Hell, for so faith  
Clemente. What did they preacher  
the Gospel which is preached  
to the living? to whome? to Devils  
they would not, for they were co  
n damned without redemption: to the  
soules they could not, for they were  
in Heauen.

When did the Apostles preach  
in hell: before their deathe or after  
resurrection? but some of them? If before  
their

**Dilemma.**

revel. 1. 17  
1. 17. 17. 17

*Christ descended not into Hell,*

their death. whiche waye  
they thither? Both same they  
again: Is Hell a visible place,  
an invisible? If visible, why  
not other goe thither with their  
eyes, as well as the Apostles?  
If invisible, and without body  
then wente they thither with the  
soules: But their soules could not  
thither by your owne doctrine:  
ye saye that no good men wente  
Hell after Christs resurrection:  
Apostles were good men, and  
after the resurrection: Ergo they  
not into hell, neither could  
there.

He hath made such horrible  
roars.

**Strom. 3.**

As Christ needed neither to  
nor drinke: but used them, least  
should be thought to have a phre-  
sticall body.

**Strom. 4.**

As, that Christe taughte but  
yeares.

As, the serpente that tempted  
Cain to be pleaser.



Fol. 932

In protrept.  
Strom, 3. 55

Certain called Gnostiques to be  
perfect, that they neede not to aske  
forgiveness of sinnes.

Men to be turned into Angels, &  
Men into Archangels.

The 25. mobile  
won't be still  
The dingy  
leadged.

The 25. mobile  
won't be still  
The dingy  
leadged.

The dingy  
scadged.

10

10

10

Job was never  
in hell.

*Christ descended not into Hell,*

Romish church, do alleadge  
spoken in the lande of Hus, in  
mea, in the earth, and while I  
med. Is it not a double and detest-  
ble error for you to alleadge  
of the brade, which was spoken  
the lininge, or to verifie the  
Purgatorie, that was done  
the earth, or to detoite the scrip-  
tures, to peruerse Iobs minde, and  
to make blacke white, and white  
blacke?

The 26. obiection.

Pardons.

Lutz. in tract.  
de purgator.

*Smith.* Are not indulgences  
pardons the treasures of the church  
to what vse were they, as *Lutz.* pro-  
ueth very clerkly, if that they should  
not helpe them that are in purgato-  
ry?

*Carli.* I answere that they  
were inuented onely to aduance  
the Pope, to enriche the Pope,  
glozifye him like a God, to giue  
him the honour and power, onely  
proper to God.

*Smith.* Why? Is not hee  
the Pope?

neither in body nor soule.

Fol. 93.

udge of the quicke and dead? *Confr.*  
*quis a deo iudex vinorum & mor-*  
*uorum, as Lutz writeth.*

*Pope the iudge  
of the quicke  
& dead extra*

*Corbi* Is there any iudge of the  
quicke and dead saue Christ? who  
shall come according to our credel  
to iudge the quicke and deade, your

*qui filii sunt  
leg. c. per veun.  
D: ceteralls 4.  
ho. cap. 13. Tie*

section is either of ignorance, or  
obstinacie. Ignorance without  
obstinacie is pardonable: wilfull ob  
stinacie grounded of ignorance  
incurrerth eternall damnation, is  
not blasphemy to ascribe that to  
the pope, which is proper to God  
only?

*Apinus also*

To returne to our purpose, here  
I sett your absurdities naked be-  
fore you, as ye shall finde them in  
Herolt in sermone 146. and in Cor  
nelius upon Peter Lombart Dist.

*upon the 16*

*Pl.*

They make Limbus patrum  
the highest, you purgatorie, the  
middle, and Limbus patrum next  
under it.

Some



In sermon de  
resurr.

Christ descended not into Hell

Some place hell, and his c  
and diuers states under the  
pole, some under the South  
Pythagoras in torrida zona, Cortes  
the same place.

All your assertions of soure  
are contrary to Nicodemus  
to Iacobus de voragine, who affirm  
that Christ went to the lower  
and they make no mo. The  
Christ brake, put Iathan to the  
rooke Adam by the bande and  
ught him by into Paradise, the  
followed, there was Enoch, El  
and the thiefe with Christes  
upon his backe.

The 27. obiection.  
Christ descended into hell  
to visite his  
freendes.

Smith. In the 479. sermon printed  
at Venice in the yeare of Christ  
1473. it is written that Christ de  
cended into hell for mere loue,  
for naturall amity, to visite his fre  
des in aduersity, to comforte the  
afflicted, and to deliuer them out  
of captiuitie, as Aristotle wryteth  
Ethicorum.

And if Christ were of like force  
 to paye, if hee were good a payer,  
 he was merrifull alwayes, if his  
 will was to be killed for the faith-  
 full from the creation of the world;  
 why should hee suffer his friends to  
 remain in misery, is it the parte of a  
 frende, to suffer his friends to be  
 contented, if he can helpe them. Is  
 not he, as Cicero writeth, as much to  
 be blamed that doth not helpe his  
 frende, and deliuer him from in-  
 iury, as hee that doth wronge.  
 Smith. Secondly Christ descended  
 according to a general iustice for it is  
 requisite that when the price is paid,  
 & the debt answered, that the party  
 should be deliuered out of prison.  
 The fathers were in prison, *pro peccatis*  
*humana natura*, therefore it was  
 requisite that he should bringe  
 them out of darkenes, out of the  
 shadowe of death; and but with their  
 bandes, wherewith they were tyed  
 to the crosse, was it not superfluous to  
 be

The 28. obiection.  
 The 28. obiection.  
 The 28. obiection.

The 28. obiection.  
 The 28. obiection.  
 The 28. obiection.

The 28. obiection.  
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The 28. obiection.  
 The 28. obiection.  
 The 28. obiection.

The 28. obiection.  
 The 28. obiection.  
 The 28. obiection.

**Christ descended not into Hell,**

be payed againe in hell? Could he paye it without shedding of bloude, which you confesse in your objection, and would you haue him to shed it againe in hell?

**Heb. 7. 27. heb**

**9. 28. 1. Pet. 3.**

**28.**

**Is this your mercy to saye Christ my selfe did hee suffer thus? Paule and Peter denye that.**

**The 28. obiection.**

**He descended for to haue**

**Victory.**

**Smth.** He descended for to haue a triumphant victory, for hee did not onely overcome him in fight but also hee tooke his kingdom from him, he bounde him, he cast away a great praye, he brake the brasen gates, and yron barrs, and toke out the fathers from the way of their iniquity.

**Carst.** If hee bounde the deuill, why is hee now loose? If hee loosed himselfe he toke his kingdom from him, where did he bestow it? Hath the deuill now no kingdom? Is it not iniquity to affirme that the holy fathers were in the way of iniquity?

**The 30. obiection.**

**Smth.** He descended for example



be like, that as he descended, so should  
likewise descend, and consider  
the paines eternall: for worldly men  
seeing the punishment of others, will  
beware to offende.

**Caril.** It had bene a better exam-  
ple to have ascended, giving vs an  
example to ascende into heaven, &  
not to descende into hell, neither is  
he worthy of thanks, that giveth  
an example of descending into hel:  
it is not possible y<sup>e</sup> I can love him  
that would make me to followe  
unto extreme punishmente, or  
think you that he or I would wil-  
lingly do it.

**Smith.** Christ descended to the lo-  
west hell, to reprove them of their  
iniquity and infidelity.

**Caril.** This *M. Smith* do you deny.

**Smith.** Christ delivered none out of  
Limbus patrum, because that childre  
dying without Baptisme are not the  
members of Christ.

**Co.** If they be y<sup>e</sup> rde of Abraham  
they are blessed, & blessed, ergo. not  
in hel, so

Christ descen-  
ded for an ex-  
ample.

The 31 obie-  
ction.

Damascene y<sup>e</sup>  
on 3. Sent.

Christ descen-  
ded to reprove  
the devells.

The 32. obie-  
ction.

Infantes with-  
out Baptisme  
dampned.

29. 107 *Christ descended not into Hell,*

He is proved  
by poets,  
He might as  
well haue pro  
ued it by Ho  
mer, Silius, &  
Claudian if he  
had red so far.

for in his seed all nations shall be  
blessed, If the children, that dye  
out Baptisme, be the seede of Ab  
ham, then are they comprehended  
within the promise.

*Smith.* This said sermon prooueth  
hell, and christes descending, by Se  
neca in *Hercule* & *Thyestes*, by Vir  
gil in the 6. of *Aeneas*, by Ouid in  
the 4. and 10. of *Metamorphoses*,  
by Lucan in the 10. of *Pharsalia*.

*Carli.* Hee alleadgeth the scrip  
tures falsely, he interpreteth them  
allegorically, he depraueth the mean  
ing of the holie Ghost: he detrac  
teth, peruerteth, defaceth, & at last  
concludeth with snakes, serpentes,  
dragons, torturs, furies, serpents,  
and such other inhabitantes of hel  
l.

*Smith.* *Barnardinus de Buis* in his  
*Rosary* 17. sermon printed at Ha  
genaw in the yeare of Christ 1580.  
the 8. daye of december, saith, that  
the soule of Christ so soone as he  
died, descended into hell with

Christ descen  
into hell.

great company of angells, when the  
 helboundes and deuells, harde of it  
 by certayne euell spirites that han  
 ged in the aer and saw it, they shut  
 the gates of hell, the angells com  
 manded them to open them,  
 Christ entred, the diuell fell downe  
 to the ground, the gates were bro  
 ken, and this is figured by Sampson  
 that caried the gates of Gaza vpon  
 his backe. iud. 16. And by *Valerius*  
*Maximus*, who writeth that there  
 happened at Rome that the earth did  
 open and open, and that there ascē  
 ded a deadly stinche, and a pestilent  
 smell, in as much as many died of

*Sibylla* answered them by ora  
 that *Curtius* must leape into it  
 on horse backe, and that plague  
 should cease. This terrible hole, &  
 gaping gulfe is morally *Limbus pa*  
 rum: which deuoured the holy fa  
 thers (for those are his wordes)  
 Christ was *Curtius* in armour, the  
 horse was his crosse, that he rode  
 vpon

*Sampsons gates*  
*Valerius Maxi*  
*mus.*

The gulfe  
 that *Curtius*  
 leaped into.

*Limbus pa*  
*rum.*

*Curtius* was  
 Christ.



*Christ descended not into Hell,*

Alex de Ales.

part. 3. sum. 9. 9

Art. 4. com. in

3. dist. 23. Ar.

1. 9. 1. 2.

Bonau. in 3.

dist. 22. Art. 1

9. 4.

Bloud drop

ped in at the,

holle where

the crosse

stood;

vp on which skipped downe into  
the puddle or dongeon of Limbus  
and thus Christ shut vp Limbus  
trayled the holy fathers out of it,  
deliuered them. In dede, saith he  
Christ descended into hell, as the  
in the margine testifie.

The hole wherein the crosse  
floode went downe into Limbus  
where the holy fathers were, and the  
bloude of Christ descended thereby  
which when they feled, they reioy-  
ced, and with that appeared to the  
the soule of Christ, and that Lim-  
bus and darke dongeon was full of  
light.

Iohn Baptiste  
talked in hell.

Then saide Iohn Baptiste who  
had bene there but a shorte space  
This is the light of the lambe of  
God, whom I shewed with my finger.  
Then stode vp Esay, this is the  
lighte, of the which I prophesied.  
Then rose vp Zachary, this is the  
bloud of the testament, of the which  
I made mentiō in the 9. chap. of my  
prophecy. And as they were thus

Esay 9.

Zachary.

comoning together, in came Iesus  
Christ himselfe, and illuminated  
the whole place, he saluted them, he  
shaked them by the hande, he blessed  
them, hee drew them out, and

Bonan. 3. diff.

22. art. 1. 9. 3.

Thom. in the

same diff. art.

1. 9. 6.

brought them into the paridise ter-  
restriall, out of an horrible prison,  
where they were nere to horrible evils  
vnder the earthe: the fathers began  
to sing lustely with a loud voice &  
a swete melody. *Confesse ye vnto the  
Lord for he is good. &c.*

And the soule of the thiefe was  
there. For where the Pope is, there

is Roome. *In c. 1. Ego enim de Iure*

The Pope

*mand. et in c. quodcumque 24. 4. 1.*

*Archs. in c. present. de prebend. & dig.*

*in sen. 7. 9. 1.*

*Carli.* They falsely ascribe to

Hermes, who was a Disciple of

Paul, that as Emisenus, and Gre-

Hermes Rom

16. 14.

gory, and as his frivoleus booke of

visions, and similitudes testifie,

that he should absurdly alledge, these

wordes of Iohn, sente by two of

his Disciples to Christ. *Arte thou*

Math. 11. 3.

D.

hee

he that shall come.

Art thou he, saith Hermes, that shall come, and goe to Hell, & set out the olde fathers.

This counterfeyte and suborne Hermes, either of negligence, or wilfull ignorance, depaureth the place.

Many places  
in hell, Silius  
lib. 13.

Buechingerus.

If you had alleadged 10. seuerall places in Hell, out of Silius Italico the poete, and seauen seuerall of Rabby Ioseph in *harto mics*, and nyne out of the 6. of Aeneas of Virgil, yee shoulde haue seemed to haue moued y<sup>r</sup> readers as much as you now, to haue taught as sound doctrine, to haue made your cause probable, your opinion no more suspected, your fables no lesse credited, your disputations no more derided, your inuectiues no lesse proued, your grosse and insulse confutations no more odious, nor your ignorance lesse reprobued, nor your iudgement lesse frinelous, nor your

raff



rashnes in inueighing against the,  
whom you neuer saw, more petea-  
red and manifest.

As much diuersity ther is in pla-  
cing of their Paradise: where they  
say, that Enoch, and Elias are refer-  
red until the coming of Antichrist  
whome saynt Iohn said, was come  
in his time: and into the which Mi-  
chael first brought out all fathers,  
deliuered to him by Chyrt, when  
he was in hell; purgatory, and Lim-  
bus.

If paradise be in hell, as they say  
that make Abrahams bosom also  
to be paradise, and notwithstanding  
a part of hell, how then did Micha-  
el bring them out of hell into para-  
dise, as Nicodemus Gospel sauleth,  
when as paradise is in hell?

Then brought he them out of one  
place of hel into an other. Plato pla-  
ceth it aboue the cloudes.

Damasene a phantastrell docto-  
r describeth paradise like to a felde  
called *Elysins campus*, as thoughed it

D. g.

shauld

Paradise

Paradise papi-  
stical.  
Olimpio in 3.  
Eccles.

Vices upon  
Augustine de  
ciuita. 12. c. 21.

*Christ descended not into Hell,*

should flourish with fruites, flowers  
and odours, and that alwayes  
should continue in such abundance  
and fertility.

Cortesi<sup>us</sup> vpo  
Lombardus  
lib. 2. dist. 5.  
Gen. 1.  
Ioseph. 1. c. 3.

Damascene maketh paradise  
petuall, and to continue but till  
damsell. Damascene can not  
where it is: God planted it in  
East.

Bede an englishe Doctor, and  
many other thinges tollerable:  
ceth Paradise in the East, in  
ned with the Ocean sea, and mo  
taines on that side where men  
dwell, and that is so highe, tha  
toucheth the circle and globe of  
mone. This dreame of Bede  
Cortesi<sup>us</sup>, is approued of fewe.

Howe can any be there, wh  
there is terrible colde: for y<sup>e</sup> m  
is not onely colde; but also is

Lyra vpon Ge  
2. Scotus Bo  
net. Albertus  
Aricena. Poly  
bius. Eratost  
henes.

cause of colde. Lyra and others  
lowing Aristotle, place Para  
bnder the tropiques.

Burgensis betwene the tropi  
bnder y<sup>e</sup> Equinoctial, Iohn Pec  
place

Hell,

neither in body nor soule.

Fol. 100.

floweth it aboue the sunne, and al-  
wayes abgeth f: inuolous reasons for that  
purpose. Some place it in a highe  
mountaine, where there is no cold,  
nor any other griefe: other place it  
till the middell aer: other in the so-  
not to mate fles. The Iewes saye, that  
it was made befoze the world to re-  
mune the iust as they dyed. Orige-  
ne, and certaine heretiques, called  
Gnosticites make an allegoricall  
in Paradise, whome Chrysostome & Epi-  
phanus confute.

Paradise was befoze the fall, the  
whole earth, and sea, out of it issued  
of pure rivers. Notwithstanding in  
the time of Moyses, it was in the East, and con-  
tained Mesopotamea, Armenia,  
Syria, Damascus, Assyria, Idumea, Media,  
Arabia, Sabæa, Aethyopia, sub Aegip-  
tus, Sufiana, and this maye appeare  
by the discriptiõ of Hanila in Gen.  
11. ver. 19. Ezech. 27. ver 23. where  
I haue noted more.

Paradise for the fertility thereof,  
and for those insatiable pleasures  
which

Lyra vpon

Gen. 2.

Epiphanius,  
Paradise ter-  
restriall.

Geropius Bo-  
carius will  
haue it to be  
in Iudea, where  
it is to be read.

Paradise



*Christ descended not into Hell,*

which were there, is called a  
plentifull and pleasant place, as  
the garden of Sodom, likewise the  
charge of Salomons spouse is a  
garden odiferous and pleasant.

Gen. 13. 10.

Can. 4. 15.

Eccles. 24. 34.

& c. 10. verse

27.

Ezech. 28. 13.

Paradise,

Wisdom is compared to this

garden, and Iehoua compared to

king of Tyre to paradise. Now

paradise is what soever is most

full for sustenance, most decent

to behold, most odiferous

in smell, most pleasant to taste,

most joyfull to remember, most

fit for immortality, full of nectar

and ambrosia, full of cinnamon,

full of wisdom, & water of life,

full of precious stones, topaz,

emeralds, rubies, agates, car-

neolites, beryls, jaspers, & very

hierusalem, & felicity, be-

lieved in hebrewes. Now what

is perfect & most absolute is

paradise, by a metaphor, trans-

lated from earthly paradise unto

heavenly.

whether Enoch was carried,

or whether ascended Elias, eue

into heaven.

Wisdom is compared to this  
garden, and Iehoua compared to  
king of Tyre to paradise. Now  
paradise is what soever is most  
full for sustenance, most decent  
to behold, most odiferous  
in smell, most pleasant to taste,  
most joyfull to remember, most  
fit for immortality, full of nectar  
and ambrosia, full of cinnamon,  
full of wisdom, & water of life,  
full of precious stones, topaz,  
emeralds, rubies, agates, car-  
neolites, beryls, jaspers, & very  
hierusalem, & felicity, be-  
lieved in hebrewes. Now what  
is perfect & most absolute is  
paradise, by a metaphor, trans-  
lated from earthly paradise unto  
heavenly.

whether Enoch was carried,

or whether ascended Elias, eue

into heaven.

Hell, and so it is called the kingdome of  
 Christ, & so termed by the good theris,  
 which place Christ answering the  
 wise, calleth paradise. Paule called  
 paradise the third heauen whether  
 he was rapte, & harde such things,  
 deuine, so many, such order, such  
 spectacles, such personages, such in-  
 estimable ioyes, & can be exprested, by  
 no tongue or language. Of all this  
 discourse I haue noted largely vpon  
 the second of Gen. It is mere vanity  
 to descende thither: where there is  
 neither confession of a mans faults  
 neither amendment of life, neither  
 remission of payne, neither forgie-  
 ues of sinne, neither redemption: in  
 hell there is none of all these: Ergo  
 it had bene in vaine for Christ to  
 haue descended thether.

Smith. I may alleadge profane au-  
 thors as Paul doth. Tit. 1. Did not  
 Aeneas make a voyage to hel to see  
 his fathet, where he saw such like  
 places, as Virgile noteth; as I des-  
 cribe: for Aeneas descended into hel

in

Lib. 2. c. 8. 9.

Tom 3, de

Gen. ad lit. lib.

8. c. 1.

Luk. 23. 42.

The third hea-

uen which

place Origen

calleth para-

dise Viues vps

Augustine de

c. 13. c. 21.

2. Cor. 11. 2.

In hell no re-

demption.

Virgil aeneas

*Christ descended not into Hell,*

In at the puddle Auernus in Italy  
and came to hell gates, where  
three headed Cerbrus, the cruell  
tue keping the gates, and entred  
further to Tartarus, and Acheron  
Cocytus, & Phlegeton, where  
on the fery man was carying  
dies over the lothsome lakes,  
stuncking styx. Then came he to  
place where infantes were, beholde  
*Limbus infantium* is in Virgil:  
came also wher were *magnanimi ho-*  
*es nasci melioribus annis,* behold *Lim-*  
*bus patrum.* The came he to a place  
of purgatiō, *sub gurgite vasto infestus*  
*eluxur, scelus aut exurit ignis,* be-  
holde purgatory. And from there  
saith Virgile, they went to the plea-  
sant feildes called *Campi Elisii.* be-  
holde paradise, whether Christ be-  
ught them that were in *Limbo*  
*trium* & in purgatory.  
*Carli.* Virgiles doctrine founded  
Plato in *Phedon*, and in the *Odyssy*  
*Homeri* is of the same sense  
yours is. And somewhat more

Smiths descrip-  
tion of hell.

*Limbus infan-*  
*tium* in Vir-  
gil.

*Limbus pa-*  
*trum.*

Purgatory.

Paradise.



probable: for his is of a longe time  
 before Christ, & before Rome was  
 founded: yours longe after that the  
 ages began, about Aquinas daies  
 when y<sup>e</sup> scholern<sup>e</sup> obscured y<sup>e</sup> truth,  
 perverted the scripture, doctored y<sup>e</sup>  
 doctors, made the pope a God, & his  
 doctrine to passe Christ so far as y<sup>e</sup>  
 kernel the shell: sunne, the mone:  
 light, darkness. The like discourse  
 is in Silius Italicus, where he ma-  
 keth yong Scipio to seeke his father  
 in hell. Virgil maketh the pleasant  
 fields which you interpret para-  
 dise, to be in hell: you as yet can not  
 tell where it is. Read Vadianus in  
 Epitome. Silius calleth y<sup>e</sup> Fortuna-  
 tas insulas beyond the Ocean, as the  
 Elces do. This hell, or at least the  
 way to hel, is in Italy, which if a ma-  
 should affirme to you, perhaps we  
 should make the pope, Pluto, y<sup>e</sup> Car-  
 malles his Judges Rodomanthus  
 Aeacus, Minos, and Triptolomus,  
 and his Curtesanes, Tisiphone, Me-  
 gera, Alecto, Erinyes, and Furies, his

Chauert in  
 the rom. of  
 the rose Guilla-  
 mus de sanc-  
 to amore.  
 Silius lib. 13.

Campi Elisi  
 odes. 8. Strab. 1.  
 lib. 3. & lib.  
 3. 2. 105.

Fortunate illes  
 Strab. 1. p. 2. of  
 lib. 3. pa. 105.

The pope  
 Pluto;  
 The way to  
 hell is in Italy  
 as Smith men-  
 tioneth.

**Quid meta. 10.**

**Orpheus**  
made the de  
wells to dance.

**Tanarus.**

**Christes blode**  
distilled &  
dropped into  
hell.

**The 32. obiection**  
**Act. 2. 27.**  
**Rl. 16. 7.**

**Christ descended not into Hell,**  
fery man Charon, and his po  
Cerberus. Why forgot you Hercules  
who brought Cerberus out of hell  
why did you not call Hercules  
and Cerberus to figure the hellish  
there? why forgot you Orpheus  
descended to fetch his wife Euridis  
out of hell: he made all y devils  
dance, & killed their roving  
his musiks. Orpheus did not descend  
in Italy, for he was never there, but  
by Tanarus a promotoy of Lacon  
**Smith** I alleadge Peter before, who  
is a manifest interpreter of David  
for Peter translateth Sheol by Hell  
which is hell.

**Car. 3** have proved a litle after  
Sheol both never signifie hell, & He  
des but seldom: & I proved y Da  
vid and Peter do both understand  
verse of the resurrection of the body  
and never of the soul. Can the soul  
dye, or rise againe? was it buried  
was it crucified: but Peter saith  
he that was betrayed, he that was  
crucified, he whom the Jewes killed

**Act. 2. 23 24**

he whom God raised againe, &  
 whose deadly sorowes God abolish  
 in restoring him to life, destroye  
 utterly the dominion of death, &  
 power of satan, was it that David,  
 as is prophesied of, but all these  
 were meant of the body as Peter  
 saith in the following, prophesying  
 that Christ his flesh should rest  
 in hope, hoping to rise againe the third  
 day he calleth his flesh in the 26. ver.  
 which he termeth his body, & holpe  
 appointed some of God, in the 27.  
 ver. Peter in every ver. in manner  
 maketh mentio of his body raised from  
 death to life, from darkness to light: &  
 how God had shewed to Christ the  
 way of life, & should fill him with the  
 beauty of his countenance, whiche  
 must needs be understood of the  
 body, for in so much as he was God  
 his countenance, & maiestie was e-  
 qual in his fathers. Peter doth plaie  
 the interprete Sheol his grave or mo-  
 nument, or tombe of David, he saith  
 that, he came of the loynes of David  
 was

Act. 1. 26. 28.

Act. 1. 29.



*Christ descended not into Hell,*  
was rayled by God, but y was the  
body, for the soule is not begotten  
generation with y body, but is ge-  
uen by God, to whome it returneth  
ergo Peter speaketh here of y body  
of Christ, and not of his soule, & the  
sense Peter proueth & confirmeth by  
Dauid in y ver. folowing. paul like-  
wise saith, y they put him in a grave  
or monumēt, whō God raised fro  
dead, you thrust him into hell: God  
raised him out of his grave, you out  
of hell: God from them that were  
dead, and buryed: you from the ly-  
uing, for you say that they that  
were in purgatozye and Limbo  
do liue.

Act. 2. 30.  
Preach. 12. 9.

Act. 2. 31.

Paul expou-  
neth Dauid  
Act. 13. 29, 30.

Paul speaketh of his body, you  
of his soule: paul understandeth  
the place of y second psal. of Christ  
resurrection, and begetting fro  
dead, you of his eternall genera-  
tion, you call that grave, hell, into  
the which paul denieth that he  
returne.

Act. 13. 34, 35.

If descend, hee to come from  
high

neither in body nor soule.

Fol. 105

higher place to a lower. **U**nto the  
the my and myte, that Christ dy-  
ced into hell and inferow 3s to go  
and ascend into Abrahams bosome  
to carry the soules  
that were there w<sup>th</sup> him in  
p<sup>er</sup>petuall paine, to fetch out  
others: wherein are diuers errors  
that you can not make descen-  
de, to ascende, nor to go dothw<sup>ay</sup>, to  
go up. Secondly that hell is  
not taken for Abrahams bosome  
in hell to perpetuall damnation,  
but a draught of steruall saluation: nei-  
ther can they in hell ascende, nor they  
in Abrahams bosome descende, nei-  
ther are they bothe in one place,  
by the distance, as Christ saythe,  
how so greate, the places so farre a-  
under, their rewardes so contrary,  
Abrahams bosom so high, hell so low,  
the joyes of the one so innumera-  
ble, the tormentes of the other  
so terrible, the felicity of Lazarus  
so infinite, and the miserie of the  
other so intolerable, that they must

Bull, vpon the  
16. of Luke.

To descend  
signifieth la-

red & note

psal. 49. 18.

lorad sheol.

to descend in

to a pitt or

grave.

Iob 7. 14.

and of

not what

to saye

there

Luk. 16. 26.

there

not what

to saye

there

there

Abraham's  
bosom  
Early vpon  
the eight of  
march.  
Hebrews,  
Euz. in purga  
tory  
hell,

Christe descended not into hell  
be to far distant as heauen from  
hell, is far contrary as light from  
darknes.  
Wherby that Christ did not carry  
them that were in Abraham's  
bosom into any higher place, or gylt  
for toy, because that Abraham's  
bosom is and was the resting place  
and friction of the iust, the solace  
the cleme, the hauch of them that  
are departed, the Patrimony  
Haac, the inherittance of Iacob,  
Paradise of the blessed These,  
heauenly Hierusalem, the seate  
of the holy soules, and Kingdome  
heauen. Notwithstanding Luther  
burge is not assented with  
to say that Abraham's bosom is  
Limbus patrum.  
For what place hell is no man  
telleth, notwithstanding as I haue  
before shewed for other mens op  
inions therof: of the which the mo  
st parte seme to place it in the earth  
though so many we by better reason  
eates then anse that they allea



neither in body nor soule,

Fol. 106

place it in the Aer about the earth.

where Hell is: 2

Eph. 6.12.

For in the the Devils are called

the Rulers of the world: where

they rule, there they make newes

well, and have their place: but in

1. Cor. 13. 2

the world they rule: Ergo, the

world is their place. So is the

John 12. 31. 2

penell called the Prince of this

John. 14. 30.

world.

John. 16. 10.

And that the place of Satan is in

the aer, & in the mindes of wicked

men, Paule declareth in the second

chapter to the Ephesians, the second

1. Cor. 12. 11. 2

verse, where he speaketh of Satan

and of the spirit of Satan, work-

ing in such as resist the Gospell,

and disobey the truth, to follow

iniquity, and are given to their own

lusts. Satan in Job sayth that he

Job. 1. 5. 2

came thither to assaile Job, and had

gone round about the earth. but y

er compasseth the earth about,

wherefore the aer appeareth to bee

Hell in the

his habitation.

These devils are y rulers of dark-

nes, by darknes he meaneth y dark

P. 11

act. 11.

Steuchus  
Pet. 1. 12. 3  
27.

Suidas Arab. 3

2. Pet. 2. 4.

Steuchus 1. 2. 6.

hell in the aer

Lactantius.

2. c. 7.

Christ ascen-  
ded into hell.

Christ descended not into Hell  
circumfused about the earth, and  
that large space, and compass,  
thence the name, and the earth  
which is called Tartarus in Pet.  
whither the perverse angels were  
thrust bounde with the cheynes  
darknes. Eusebius as Steuchus  
porteth, affirmeth that these  
denells are called aeriall, because  
that the aer is their place.

Lactantius an eloquent Chrysostom  
writeth witnesseth that the denells  
himselfe, did confesse that he  
with his angels were tormented  
in the aer, Ergo then the aer  
may be their place. Thus saith

Denells do flye by sea and lande,  
with whippers tormmented tied in bands.

Now if the aer be the place for  
denell and his angels prescribed  
scripture, then shoulde the Christ  
have said he ascended into hell  
not that hee descended. For that the  
aer is aboue us, and about us, and

com

neither in body nor soule.

Fol. 107.

compasseth the earth rounde about  
whether is it any greater abhorrence  
to saye that the aire hath his inhabi-  
tants, then to saye that heauen  
which is aboue the planettes and  
fixed starrs, hath his. And y<sup>e</sup> places  
are alleaged out of the scripture  
about the same. That Christ saythe  
Martyne Bucer a man of a deepe  
iudgement and profounde know-  
ledge his charge y<sup>e</sup> faintes that were  
in inferno, that is, they that slepe  
in the dust of the earth, as all the  
rest did, from deathe to lyfe, the  
scripture prophesied nothing, ne-  
ther that the Lord should do any  
thing els, but to dye for them.

They are therefore dremes, what-  
euer the deuines in tymis past  
have disputed of Limbo patrum,  
and of that reall descendinge of  
Christ to the damned soules, and  
purgatory. Neither is that certayne  
and sure, which some of late haue  
imagined, forged, & invented that  
Hell well, is Desperation, and  
Purge.

Bucer vpon  
Math. 27.

Dremes of  
Christis decen-  
ding into hell

So writeth  
Secutus vpon  
geo. 37.

Hell desper-  
ation.



**Christ descended not into Hell**  
 purgatory in a manner deliberate.  
 The scripture after this lyfe p  
 nounceth to the saintes, quierne  
 in the bosome of Abraham, even  
 live with Christ, and to saigne  
 the father: to the wicked he p  
 seth Geenna & everlasting fyre p  
 pared for the devill, but he p  
 not Infernum. The auncientes  
 thers report, that Christ desc  
 into infernu, meaning whither  
 ther every thing descenderth that  
 begotten. They make no mention  
 of Limbus, none of purgatory, none  
 of Christes spirite descending into  
 certayne darke dongesons. Lette  
 let these passe, as the unlearned  
 men: and let vs rather give thanks  
 unto the Lord, who thrust his on  
 sonne for vs, and for all the elect  
 into Infernum: that is to say, that  
 he willed him to dye trulye, that by  
 his deathe, we might be delivred  
 & that by his resurrection from the  
 dead, we should not doubt, but  
 we should ryle agayne altho  
 blest

Omne quod  
 genitum est.

Infernus death  
 and the grave  
 Schol.

neither in body nor joints.

Lactantius

12  
...ed immortality. Thus saith  
... of ... faithfully translated  
... for ...

Lactantius 4. 19.

Lactantius saith moreover, that  
... out of the which Christe  
... his soules did not rise, for he  
... never fell, if never dyed. Ergo  
... was his bodie which rose out of the  
... state, which he called Infernus  
... amongst the 16. psalms, for the  
... same purpose, and the 13. of Hosea  
... the which place is Siccol, which  
... is translated Infernus; and many  
... handeth all these places of the resur-  
... rection of Christ; neither can Lac-  
... tantius; neither dothe he in any  
... place approve the descending into  
... hell. Can he say that Christ descen-  
... ded into hell? Saith he there are but  
... 2. places out of this life: heaven and  
... hell, which shall be filled with the  
... just and unjust at the last daye. in  
... the mean tyme, as some is judged  
... for they are all both good and evil,  
... kept in one safe custodye, till our  
... Master shall come  
... shall

Sheep

Col. 1. 2

Lactantius, 6. 3. 4.

Lactantius, 7. 21. 22. 23.

Souls in one safe custodye.

Christ descended not into Hell  
and iudge them. If from the crea-  
on they are all in one place, & no  
thence deliuered till the last day.  
When if Christ had gone thither  
could not haue deliuered them, as  
by Lactantius, shall not come out  
till the last day.

Neither did Lactantius dream  
any time of the descending of Christ  
into Hell.

Galatinus saith that there is no man  
help untill he be dead. If he be dead  
and a saint when he is dead, then  
were all the faithfull of the Old  
Testament saintes, and saved by  
same faith that we haue, so they  
and we haue all eaten one food,  
drunken of one kind of drinke, and  
respended vpon one Locke, crucified  
Christe. Galatinus seemeth to be re-  
pugnant to himselfe, for he saith  
that he went to hel before Christs death.  
He alledgeth out of a rotten Rabbin  
called Iehosua, that hell hath seuen  
names, and truer it is that none  
of these beauen is the Hell where  
the

1. Cor. 10.

Galatinus  
Lib. 5. c. 7.



member in body nor soule.

Fol. 109.

1100000000

1100000000

the damned soules are.

Neither according to their Phari-

saeall dreames Limbus and Hell

where infants are damned, neither

where p fathers of the old testamēt

rest, neither purgatory as I pouse

in this discourse. The first is Sheol

that signifieth hell, he citeth P 16.

Psalm, which I translate: Thou

shalt not forsake or leave my bodye

in the grave, which I have exponē

ted before.

Abaddon is the second name, and in

the place signifieth hell, as any part

of hell, but eyther the Grave or

center of places in the earth, or

any thinge that is losse, and is

used with Deathe, for after deathe

followeth the grave, as in Job. 26. 6.

Job. 28. 32. 31. 12. It is taken for grave

and for that thinge that corrupteth

in the Earthe, as in Psalm. 88. 12.

the same thinge, and Grave, and

is so called Psalm, 88. verse 4. and

in the 5. verse, the Sepulcher, and

the Grave: in the thirte verse it is

Sheol the  
same worde is  
in Psal. 55. 16.

Psal. 16. 10. pa-

Abaddon.

Sheol.

Bor. P sal. 4. 3.

Cheber.

called

*Christ descended not into Hell.*

Bortacioth  
Cheber,

Christ descen  
ded into Hell,

Gregory. Lib.  
5 in dictione  
15. 6179.

It is called the lowe pitte, yea bar  
kenes, and the depthe in the 1<sup>st</sup> ver  
se, and called the Sepulcher in the 12<sup>th</sup> verse, and in the same  
verse called Abaddon. *Chapman*  
or a place out of light.

One Gregory about 65 years af  
ter Christ, and one Theodorus the  
former archbishop of the Church of  
Constantinople, the other a Dea  
con. spread abroad that Christ de  
scended into Hell, preached to all  
and that he saved so many as recei  
ved him.

Gregory the first pope of that name  
confuteth them by this place of the  
sixte psalme. That in hell who shall  
confesse thee O Lord or praise thee,  
notwithstanding he concludeth that  
Christ only deliuered the, whom he  
saved while they liued by his grace  
in faith, & good workes. If they had  
faith & good workes, & the grace of  
god also, as Greg. saith, how could  
they go to hell: they say y<sup>e</sup> Christ sa  
ued in hell all y<sup>e</sup> receiued his pre  
dication.

thinge: Gregory saith that there  
 is no confession of a mans offences  
 Gregory sayth that hee saith none  
 but suche as were by his Grace  
 baned in faith and good workes  
 while they liued. **GREGORY**  
 that is an vngenerous grace that  
 thrusteth a man into hel! tender  
 faith is rewarded with miserye  
 & workes, which Gregory speaketh  
 of, slenderly or rather vniuersallye  
 recompensed.

Gregory scheweth all to hell that  
 did die before **CHRIST**, because  
 saith he, that the intercession of the  
 mediator was not yet come. Was  
 not the worde **ADAM** even **CHRISTES**  
 diuine nature alwayes with God?  
 was not he the same to his fathers,  
 that he is to vs: hee is so farre out  
 of the waye that he placeth **ABRA-**  
**HAM** and **Lazarus** in hell with the  
 riche glutton.

Dothe not **CHRIST** himselfe confute Luke 16,  
 this error sayinge that the riche  
 man was in sorrow and **Lazarus**

in

vpon the 3. of  
 Iob. 4. c. 37

Gregorys  
 praeface.

An absurdity



in solace: the one in Abrahams bos  
some full of felicity: the other  
in hell full of misery, and intollera-  
ble tormentes.

Shool the  
gran. Gen 37.  
35. 44. 29. 31.  
8. of the kings  
6. 3.

Ephes. 4. 9.

1st.

steuchus

1st. upon the  
37. of gen.

1st. upon the

I have a little before declared that  
Shool signifieth in the death of I-  
cob and Semoi, onely the grave, as  
the best interpreters do translate  
Pagnine, Munster, Vatablus; and  
as Chrysostome, Photius, and The-  
odore expounde it, writing upon  
Paul.

Athenasius Bezyne Doctor repre-  
senth Onchelus for translating Shool  
Geenna. And Steuchus Library ke-  
pet to Paule the Thirde Pope of  
that name, inueyghethe against  
Lym, saying that all those thinges  
are Dreames to deceyue, and other  
illius fables to blinde the sim-  
ple people, whiche hee wryteth  
upon lying Limbur, or in sending  
Iacob to Hell, whereas the Bezyne  
worde Shool properly signifieth the  
Grave.

Augustine saith that these are the

way.

whether in bodye nor soule.

Fol. 113

wordes of Iacob, to expresse his  
griefe, notwithstanding he is vari-  
able.

Let vs reparate euery place where  
Sheol is founde in the Hebrew  
Texte, and proue by the Nature  
of the Word, property of the  
phrase, course of the Texte, an  
analogy of the Scripture, and  
Conference of the places, where  
the Hebrew worde is founde, what  
it is, and how it oughte to be tran-  
slated.

Where Dathan, Core, and Abiron  
with their Confederates, which  
were two Hundred the and fiftye,  
murmured against Moses and A-  
aron, are sayd to descend into hell,  
as the Latine Translation hath,  
it is not so to be translated.

It is an absurdity to call the earth  
hell, or hell the earth.

Wherefore Sheol is here the earth  
which serued the seditions Rebels  
for their grave. And so is this place  
plainly uttered in Ps. 106. ye. 17.

And

Sheol the  
earth. 106. ye.  
17. Psal. 106. 17.  
106. 17.

Dathan, Core  
and Abiron

Nomb. 199.  
Psal. 106. 17.  
106. 17.

Sheol the  
earth. 106. ye.  
17. Psal. 106. 17.  
106. 17.

Augustine is  
full with me.  
Tom. 4. quest  
super Nume -  
203. c. 19. Pag.  
242.

Numbers. 16  
32.

Dauid. 11. 6.  
nomb. 16. 9. 10

Psal. 106. 18.

epi. d. 10. 11.  
21. 201. 21.  
Sheoll.

August. Tom.  
Epist. 164.  
August. Tom.  
quest super  
in mers. Lib.  
c. 29.

And after this sense Caietanys, E  
scor, Stochmus and Lyra, though  
Romish Catholiques, are compe  
lled to expounde this place as I ha  
ve said. It is creabile that their bodies  
their families, their goods, their  
substances, tentes, houses, they  
even descended into hell.  
Dothe not the text say, that they  
went all one waye: ha the  
nere meane of tentes, can corporall  
things be in spirituall place, as  
there any bodies in hell before the  
fall sayns, no. And the  
hell boundes haue no scope  
mutton to cate, nor houses to re  
no apparall to put on, for they are  
spirites, and therefore neede none.  
Wherefore Sheol is heath in the  
place, which swallowed them vp  
closed them within it.

Neither dothe Augustine saye that  
they descended into hell: but that  
earth opened and deuoured them.  
Here is to be noted, sayth the same  
Augustine, y hell is here taken for  
the



Fol. 112.

place.  
bound to  
Index to  
with Co.  
See also  
C. 1000

Deut. 32. 19.  
The bottomie  
of hell burned  
beware of  
such transla-  
tions.

gr ad Shool  
12cuth. Into  
the earth be.  
neth.  
betactieth  
haarex. 28 pf.  
63 10. Pl. 104  
30. pfal. 146, 6  
An hypertolo

Moses addeth y<sup>e</sup> Chifferton, bottom,  
in inferiour, to declare y<sup>e</sup> vehemenci-  
ty of the wrath of God in punishing  
the offenders: as who saye, that he  
would so plague them, that not  
onely the superiour parte of the  
Earthe should be burned, but  
also the inferiour, and inward parts  
where

Caietan & F. n  
seca two Ro  
misthe Catho-  
liques do so ex  
pounde this  
place.

Hell hath non  
ende.

Deut. 32, 24.

where the springs are which thou  
be dried up, the veins of the earth  
so consumed, that they should be  
their peeble Silver, Gold, Iron,  
Copper, Lead, by any  
other Mineralles.

It is not like that a materiall  
which is here named, should burne  
Spirituall things. Neither can  
Hell bee consumed, which place  
appointed for ever to burne per-  
tuallye the Deuill, his Angells  
Ministers.

This fire continued for a season  
the other for ever: This fire burne  
ned the earth, the other the dam-  
ned Soules: This burned the so-  
dations of the Scourtaynes, the  
other the Hellcondes: This burne  
women, and children with burne  
the other Sathans children.  
Can a visible thinge burne an in-  
visible: a worldly fire a Spiritu-  
all: a fire sensible such as are sub-  
to no senses: wherefore this place  
Deuteronomye is in the stande

fyre, of such affliction, of such tor-  
mentes, and plagues as the Israe-  
lites did suffer. For God plagued  
them then liuing, and not the dead.  
There did God plague, where the  
Israelites liued, but they were not  
in Hell, Ergo, neither this fyre nor  
plague, was in Hell; for it touched  
the liuing, and not the dead.

Anna the mother of Samuel, in Anna 1. of th  
kinges 2.6.  
her song sayth, that it is the Lord, The Lord killeth and  
quickneth.  
that killeth and maketh alieue; that  
bringeth downe to the graue, and Sheol the  
graue or death  
rayseth vp. I maruell why they The 16. of wil-  
cal seth it the  
gates of death,  
or graue. ps. 9.  
15.  
translated the Bible at Geneva, doe  
translate Sheol the graue in this  
place, & a little before, Hell. It is  
God that killeth and reuiuethe: that  
bringeth to death, & to the graue,  
& to deaths doore, & restoreth health  
again. If hee should bringe downe  
into Hell, hee could not rayse  
them vp againe, because y in Hell  
there is no redemption.

This place is vnderstanded of  
that place, or of that miserie, out

¶

of



*Christ descended not into Hell*

of the which **G D D** ranne ray  
manne bp, but out of Hell he  
seth none: therefore wee muste  
derstand it of the Graue, Deathe  
& misery, out of the which he hat  
and doth deliuer many.

Deut. 32. 39.

The same sense is in other word  
in Deuteronomy 32. cap. verse 39.

Tob. 13. 2. wil.  
16. 13.

I kill, and giue life. I wounde, and  
make hole. And in Toby, and in  
booke of Wisdome. For thou hast  
the power of life, and deathe: and  
leadest downe into the gates of hell  
and bringest vp againe

Hades

The old translation doth translate  
Vnto the gates of deathe, and  
they take Hades for death, & not he  
hel, as **p** english doth. As the cloud  
saith Iob, vanisheth away: so he that  
goeth downe to the graue commeth  
vp no more. Thus much Iob. where  
by we vnderstand that a man being

Iob 7. 9.

L. 12. saith so.

Sheol. Iob. 11.  
7.

layd in the graue, shall not rise till  
the last day. When shall he rise againe  
Iob was in like perplexitye, and in  
the like misery, in the 14. chapter.

Iob. 19. 26. 27.  
if that be the  
sense.

hell

neither in body nor soule.

Fol. 114.

therefore desireth to be layd in  
the grave, or in some place under  
the earth, that thereby he might escape  
Death and all miseries.

Iob 14. 13.

Sheol.

he hath hope (saith Iob) for no ease, no re-  
medye of my payne, no remedye, all  
hope is gone, I hope for no-  
thing but the grave: my breathe is  
interrupted, my bowells consumed,  
and my bones ake, my dayes are spent,  
I have hastely the grave tarieth for me.

Iob. 17. 13. 16.

: and there is in this first verse of the 17.  
of hel after Chebar put for Sheol; there  
Sheol defined.

Chebar is a  
grave. Iob. 17.

for Iob complaineth that the wicked  
go without paine & griefe, & go to  
the grave, as it were in a  
low sweete slumber.

Iob. 21. 13.

Sheol death  
or grave.

the Ephs dothe Munster, Vatablus,  
Iude, Pellicane, and Oecolam-  
phoradius; translate this word Sheol,  
the Greeke Interpreters have  
the same sense, and the 32. verse.

the Lecabarothe. εν ταφους. 72.  
Interpreters the graves, neither is  
there any rest in hell,

Lecabarothe!

Read the 72.

upon Iob. 22.

D. J.

Iob

**Iob 26. 5. Iob**  
**11. 8.**

Sheol the  
earth. ps. 63. 10.  
ps. 86. 13. ps. 88.  
7. called gra-  
phar maueth,  
for that man  
returneth to  
the earth, fro  
whence he  
came, as I no-  
red ps. 22. 16.  
Abadon.  
Ps. 22. 16.  
Betactioth  
haarets. ps. 63.  
10. ps. 104 30.  
ps. 146. 6.

Pl. 65 Sheol.  
The argument  
of the 6. psalm

*Christ descended not into Hell,*  
Iob declaring the power of  
in creating the world, his pre-  
sence in foreseeing, his spirit in  
thing, his wisdom in ordering  
his goodness in preserving, say-  
neither the grave, neither y<sup>e</sup>  
ter of the ground is hidde from  
eyes. And here haue they trans-  
Sheol Hell, against reason, ag-  
the nature of the world, against  
propertie of the tongue, and ag-  
the meaning of the holy Ghost.

By the worde Abadon, the  
brues vnderstande whatsoeuer  
conteyned in the earthe, which  
open to the eyes of the Lord.

I woulde rather vnderstande  
of Gods power, wherby he is  
to raise our bodies putrified  
the Graues, and cleane consume  
to dust.

Dauid being either sore vexed  
conscience, because of his ad-  
sence in causing Vrias to be slay-  
and taking his wife Bersaba: or  
ing sicke in bodie: or afflicted



Hell, neither in body nor soule. Fol 127

er of enemies: desireth God that he  
his right line, and continue a tyme  
it in health, that he mighte be wayle  
ering sad, repente with teares, con-  
fesse his faulte, entreat for mercy,  
and come to God with humilitie, obtayne  
forgiveness, because, (saith he) I  
am perswaded that no man in the after this life  
canne praise thee, none after death.  
gainst thee canne aske forgiveness, paci-  
fy thy indignation, nor to haue  
thy hope of saluation. Whersoever  
thee falleth, there it lyeth.

The graue (saith Ezechias kinge  
of Iuda) cannot confesse thee, The sonne of  
death cannot praise thee, they that  
are cast downe into the pitte canne not  
be able to shew thy truth. Sheol  
cannot praise thee. *Isa. 38. 18.*  
*Sirach. 17. 26.*  
*Agostinus de bono mortis c. 2. Cyprianus*  
*Demetrii tractat. 1. Hysichius lib.*  
*in Gen. cap. 19.*

The same wordes in a manner,  
the same sense is in Psal. 115. 17.  
Steuchus and Flaminia  
Romish Catholiques expounde  
the place as I do in all poyntes.

R. 14.

David

*Christ descended not into Hell*

Psal 9. 17.

Sheol the  
grave,

Pf. 9. 17. grave,  
death.

Sheol Proper  
to the body &  
never applied  
to the soule.

Nom. 16. 30.

David triumphing that he had  
led Goliath, and giving god thanks  
therefore, wisheth or rather is  
perswaded that god would turne  
the wicked into their graues  
were gods enemies, & his, as  
the Philistines, Ammonites, & Moabites?  
David did wishe his enemies to  
be taken away, but not their soules  
to hell, he wished death, but not  
damnation.

It had bene against charity to  
wish their soules in hell. Neither  
is Sheol ioyned in anye place  
with the immortall soule, whiche  
dieth, but alwayes with the body  
which dieth, and is buried in Sheol  
in the earth, and grave.

Sheol is alwayes spoken of the  
body, as we see in the swallowing  
of Dathan, Core, & Abiron,  
went downe quicke into the earth  
even into Sheol, which is thought  
to be hell of the ignorant, described  
of the obstinate, beleued of simple  
& commonly receiued of papists.

neither in body nor soule.

Fol. 108.

Why dothe the greatest Bible, and  
the Bible printed at Geneva, tran-  
slate Sheol the graue in the 6. Psal.  
and here hell? Why did they not  
consider that the wordes were all  
one, the sense all one, the phrase all  
one? Why doe they in some place  
lose the right signification, and in  
other detort it from the right sense?  
Why doe wee loue darkenes more  
then lighte, falshode more then  
truth? Why do we prefer dreames,  
fables, tales, and old custome, be-  
fore the right vnderstanding of the  
scriptures?

If Sheol be onely proper to þe body,  
which sorroweth, dieth, and is bu-  
ried, and applied to no other thing,  
why doe they not translate it in all  
places alike.

David being deliuered from the ti-  
ranny of Saul, and out of the hands  
of all his ennemies, read 2. of the  
Kinges 22. verse 1. firste thankethe  
god, and secondly telleth howe that  
he had escaped them.

Q. iiii.

The

English Bible

Sheol should  
be translated  
in all places  
alike.

Psal. 18. v 4.  
2. Kings. 22. 6.



Lyra doth fo  
expounde this  
Place as I do  
2. of the kinges  
22. 4.

Sauls army .  
sacaly.  
Saul belial.  
Lyra vpon the  
2. of the kinges  
4. Cahld in  
paraphrast.  
rab lalo.  
ps. 18. 5 Shco

Shcol,

The sorrowes of deathe compassed  
me. He meaned Saul and his men  
who compassed Dauid and his men  
to ind about to take them.

But not he be sorrowfull, that  
was in daunger of his ennemies,  
that had muche to doe to escape  
deathe, and the tyranny of Saule.  
And the floudes of wickednes made  
me afraid. By floudes is meaned  
armie of Saul, which Saul is called  
here Belial, a wicked and cursed  
man, without the feare God, with  
out mercy or grace, fierce, cruel,  
furious, the very childe of perdition,  
and therefore called Belial.

The nexte verse folowing is all  
one with this. The sorrowes of the  
graue haue compassed me about.

The sorrowes of the graue, and  
the snares of death, as foloweth in  
the same 5. verse are al one, and also the  
gates of death. Ps. 107. 18. which is  
no more but death it selfe, the feare  
of death: who doth not feare the graue  
abhorre death, and deteste miserie?

The

The sense is this : David thoughte  
 himselfe to be at deathes doore, to be  
 nere his graue, when he sawe Saul  
 & his adherents so narrowly perse-  
 cute him. And therefore the Chaldee  
 paraphrast translateth the Hebrew  
 word, The company of the wicked  
 compassed me, and the armed men,  
 and so dothe the same paraphraste  
 turne the same Hebrew word in Ps.  
 119. 63. Hierome translateth it in  
 2. of the Kings 22. chapter verse 5.  
 the coardes. Is it credible that Da-  
 uid would say, that the coardes of  
 Hell should compasse him; are ther  
 coardes in Hell? Is Hell a materi-  
 all place, and corporall, or a place  
 spirituall? could the soule be bound  
 with coardes? rather the body is so  
 laid in the graue, & bound coards:  
 Was David in Hell when he thus  
 complayned? Would David make  
 mention of Hell, where hee neuer  
 intended to dwell? Coule hee  
 goe to Hell, whome G D had  
 elected, and also predestinated to  
 bea

Chebel.

It is also called  
 the hand of the  
 graue. pl. 89. 49The mouth of  
 the graue.Iad Sheol,  
 pl. Sheol.

Psalm. 141. 7

Me Iad Sheol

Pl. 49. 16.

The way of  
 Sheol or death  
 and graue, the  
 house of thegrave or death,  
 the bed of  
 death. prou. 7.27 the sorowes  
 of the  
 graue andmarks of  
 death pl. 18. 6.

**Christ descended not into Hell.**

**Psal. 31 5.**

**Luke 31. 49.**

**Act. 7. 59.**

**The hande of**

**God,**

**Psal. 30. 3.**

**MinSheol**

**naph hi ; here**

**are they bothe**

**ioyned toge**

**therSheol is**

**rather death**

**in this place.**

**called the dust**

**of death Psal.**

**22. 16. 30. and**

**The same is**

**the shadowe**

**of death Psal.**

**23. 4.**

**heauen? Whom God had chosen  
accordinge to his hartes desires**

**Was Dauid so vnfaithfull that he  
coulde dreame of hell, when as hee**

**with an vnfaigned faith committed  
his Soule to the handes of God to**

**bee caried into felicity, to his custo-  
dy, to bee defended from sathan and**

**Hell: As CHRIST did and after  
him saint Stephan. Neither is the**

**hande of God anye thinge els but  
a sure protection agaynste the ene-**

**mye, a defence from the wicked,  
and in this place, that felicitye,**

**which God prepared from euerlast-  
ing for his electe.**

**Dauid being Delivered from his  
enemies as it is in the firste verse**

**of the 30. Psalme. giuethe GOD  
thanks, and also for his healthe**

**whiche hee had recovered. And  
therefore saith O Lorde I thanke**

**thee that thou hast delivered me fro  
the graue, & from them that descende**

**into the pit, meaning the graue, &  
this place also haue they hetherto**



corrupted, depraved the sence, obscured the truth, deceived the ignorant, and supplanted the simple, for it is Sheol, which they translate hell. The geneua bible hath this. Thou haste brought vp my soule out of the graue. And the greatest byble. Thou haste rayed my soule vp from the graue. What a translation is this to say that the soule is enclosed in the graue, and buried with the body, whiche is an impiety to imagine: for the soule dyeth not, it liueth alwaye nether is it buried, for that is the body: neither riseth it out of the graue as they say, but out of the body it ascendeth into heauen, and at the last day shall returne to the body.

Wherefore of necessity they should haue translated Nephes the body, which dyeth, and is buried, of the whiche worde I will discourse after that I haue made an ende of Sheol.

Which two words appertaine only

Iob. 10.  
21. 22. Iob. 12.  
22. Iob. 16. 16.  
Iob. 38. 17.  
Math. 4. 16.  
Luke 1. 79.

An absurdity  
The soule is  
not buried.

They shoulde  
haue said thou  
hast prelerued  
me meaning  
his body from  
death or from  
the graue.  
Nephes

Sheol and ne-  
phes proper to  
the body.  
Sheol.

to the body, & therefore commonly  
iointed together, & to mortallitye  
neither of them to immortallitye in  
any Canonically booke of the old Te-  
tament, as I suppose. Sheol may be  
taken for y<sup>e</sup> disease and sickness, out  
of the which he was deliuered: be-  
cause oftentimes death & graue, fol-  
low after sickness.

Psal. 31. 17.

David being molested with his  
enemies, as with Saul, with Sauls  
soldiours, with the Philistines, and  
others: w<sup>th</sup>eth that his enemies  
might be conquered, disperfed, and  
brought to confusion, to death, to y<sup>e</sup>  
grave. Neither was David so un-  
mercifull in his prayer, so cruell in  
his petition, so uncharitable in his  
affection, & so enuious in his anger,  
that he would wish their damnatio:  
but rather that they might repent,  
returne to mercy, and be saued.

Sheol Munste-  
rus.

Psal. 49. 14. 15.  
and in the 9.  
verse it is cal-  
led Shacath  
the graue.

Where David inueigheth against  
them that truste to their treasure,  
glory in their goddes, triumphe in  
their territories, affecting hono<sup>r</sup> &

Dige

dignity, saith, that they shall not continue, but dye, and be put in a pit like sheepe, and be laied in the ground, in a ditche, graue, or pit: and this is Sheol.

Are ther any shepe buried in hell. notwithstanding sayth y 14. verse that both the godly & vngodly, shall dye as concerning their bodies, & be layed in a pit, or hole, or graue: yet when the righteous shall rise to felicity, and the vnrightheous to miserie. w<sup>th</sup> their bodies they shall rise

Therefore, saith Dauid: I am perswaded that God will redeeme mee from the hand of the graue: & will receiue me to himselfe, though my body consume in the graue, as the bodies of the wicked do, but by and by after deathe, hee will receiue my soule, and at the resurrection bothe bodie and soule. And so doth Lacac signify sometime, as I haue noted before.

The godly in the laste daye shall triumphe

Sheol.

So doth Felix Pratenfis translate Sheol

whom Martyn Bucer did so much comend at Cambridge when he reade the. 119. ps. in the yeare of Christ, 1550.

Read Pagnino in Sheol.



*Christ descended not into Hell*

trumphe ouer the wicked, who persecuted them in this life. And that is meant by the Morning in the. 14 verse

**Psal. 49. 14.**

**Iob. 27. 19, 20,**

**31, 32.**

Job declareth these verses plainly in these words, when the ryche man slepeth, that is to say, dyeth, he shall not be gathered to his fathers, that is to those his fathers, who were faithfull, whiche were and are in heauen, but shalbe tossed, and afflicted miserably.

To gather to  
the fathers

Of the gathering to the fathers I haue spoken before, and likewise noted largely vpon genesis 49. In p 49. Psal. verses. 14. 15. Sheol is thise for p graue or pitas Felix also translate.

Sheol,

Neither is it probable that there are any shepe in hell, but the text sayth that they are there where the shepe are, the shepe laye not in hell, but in some pit or ditch as Felix translate, or in the graue. as it is in p bible printed at Geneva.

The chalde paraphrast turneth and  
perverteth

betoketh all to a nother sense, say-  
ing that the wicked killed and mur-  
dered the iust like shepe. Omitting  
the morning: wherby is vnderstand-  
the resurrection in the fourtenthe  
verse.

David inuetheth against his fami- Achitophel  
lyar frende, who was a reuolte and Psal. 55. 15.

a traitoze whose name was Achi-  
phel. 2. of the kinges 15. verse. 12.

cap. 19. verse. 21. and cap. 17. verse. 1.

Lyra vnderstandeth it of the inha-  
bitors of Ceile. 1. of the kinges. 23.

David wisheth that Achitophel &  
his complices might go quicke into

their graues, be swallowed vp, as  
Chore. dathan, and Abiron were,

numbers 19. In Hell there are no  
bedes, wherefoze Sheol. muste

bedes be vnderstanded the graue,  
and earthe, as the 23. verse of the

same Psalme declareth manifest-  
ly.

Sheol signifieth the graue alwayes  
and David spake, as we do in eng-

lish, when we set our Children  
vnapte,

Sheol. Iob. 17.

1. chibarim

Sheol,

*Christ descended not into Hell,*

What Shcolis  
prop rly pro.  
23.30 where  
Beer & Show  
ca are the  
grauce,

unapt, or unthriftes, or any other  
ungracious person, we will wish  
that he were in his graue, that he  
were dead, that he were layd in the  
grounde, that he were as farre be-  
ber the earthe, as he is aboue, all th  
that the soule were saued.

And David was as charitable  
we are.

Psal. 86. 30.  
1 of the kinges  
19. 2. 10. 11. 15.  
The same in  
the ps. 88. 6.  
is called the  
lowest pit, mea-  
ning the  
grauce, though  
the re: metapho-  
rically sig-  
nifieth misery.

When David was in extreme  
danger, in so much that Saul had  
thought to haue thrust him in with  
a speare, he giueth God thanks  
who had deliuered him from press-  
death, and from the graue. So doth  
Flamminius expounde this Text  
who dwelled at Rome when I  
write this booke, being of singular  
acquaintance with Cardinal Pool.  
Lyra saith, that GOD deliuered  
David a *fossa sepulture*, from the  
pitte, where he shoulde haue bene  
buried. The Geneva Bible transla-  
teth it thus: Thou haste deliuered  
my soul fro the lowest graue: where  
in they offende, that they translate

Bortactish.

Nephe



neither in body nor soule.

Fol. 121.

Nephes the soule, which Lyra in-  
terpreteth the life, which God deli-  
uered from the graue. Neither can  
the immortall soule of man be en-  
cloled in a graue; neither a spiritu-  
all thinge in a corporall place.

Nephes the  
life.

From the lowest graue. Lyra  
sayeth, from the pitte where a man  
is buried, whiche is vnder the  
earth.

The lowest  
Graue. Pl. 86.

13. the same is  
Shacath. pl.

103. 5.

The same phrase word for word;  
in Deuteronomy. 32. verse 22.

which place I haue expounded before

The greatest  
bible.

The greatest Bible translateth  
thus: Thou hast deliuered my  
soule from the lowest parte of hell.  
whereon they grounde a detestable  
trouar, that they should thinke that  
Dauid a man of perfect faith, of sin-  
gular vertues; and suche a one, as  
was wrytten in the booke of lyfe.  
should imagine y<sup>e</sup> either he should;  
or could go to hell.

They put in this worde (parte)  
whiche is not in the Hebrewetexte;  
and why they should do so, they are

24.

24.

## **Christ descended not into Hell,**

able to giue no reason. As though he  
David should haue descended to the  
lowest part, where damned soules  
are.

**Hell deuided.**

Moreover their translation deu-  
deth hell into parts, as though some  
parte were highe, some lowe, some  
in a meane: wherein they folow  
h damnable error of the Papi-  
the Superstitious deuision of  
Scholermen, the ignorant phan-  
tasye of the simple People, who  
a longe tyme haue bene seduced  
by false Doctors, ledde into error  
by lewde Fryers, induced by blin-  
d visions and Reuelations, bewit-  
ched by longe Custome, and per-  
swaded to belieue besides that, hee

**Four Hells**

whiche the Scripture speaketh of  
and wherein are appoynted soz  
wicked, euerlastinge and most  
tollerable Tormentes, euen Limbus  
bus Infantium, where Children,  
dyinge without Baptisme are perma-  
petuallie condemned without  
mission, without consolation, without

**Limbus infan-  
tium.**

neither in body nor soule.

Fol. 120.

hope of deliuey, without grace,  
without any expectation of solace,  
without redemption.

The Second, where the Faith-  
full Fathers, and they that dyed be-  
fore Christ, did lye in drou-  
n Denyes, miserable myttes, pal-  
lable Darkenes, and as some saye  
soured certayne tymes of the day  
with Whypes, feared withe the  
howling and coming Hellhounds,  
dismayed withe the noyesome specta-  
cles and tormented with spitefull  
tormentes: And these saye they, Christ  
deliued out.

The thirde they cal purgatory,  
of the which I haue spoken befoze  
at large.

Augustine writinge vpon this  
place, getteth, as the Blinde man  
toucheth his staffe, disputeth by  
coniectures, inventeth many glo-  
ries, and none of them true, and  
leaueth the Verite in doubt, ney-  
ther dare hee conclude anye thinge,  
but complaineth of his owne igno-

ra. ii.

ra. ii.

Limbus patrum  
after Hierolme  
is aboue pur-  
gatory & the  
highest hell. &  
Cortesijs vpo  
the 4. of the  
senten. dist. 3.

Purgatory.

August. vpo  
Psal. 86. 12. 13.



Augustine ex-  
plaineth of his  
owne igno-  
rante.

Psal. 88. 3. Bor  
rathia to the  
grave beneath  
as Sheol rath-  
ia, ps. 86. 11.  
as in Ezech. 31.  
14. el creth rath-  
tith into the  
earth below,  
the earth  
where a man  
is buried is,  
Sheol,

Cheber.

Bor rathiyoth

Abaddon con-  
sumption.

*Christ descended not into Hell,*

raunce. Thus it is to interpret  
the scriptures without foundation  
without the gifte of the Tongue  
without the proper vse, and ground  
knowledge of the Hebrew  
Tongue.

David being miserably afflic-  
ted, either with sickness, or  
with his enemies, and persecutors  
traueth ayde, desireth to be comforted,  
callety for grace, and mercy  
complayning that he is full of mis-  
erie, and that his life draweth nere  
to the graue: which graue he termeth  
a pitte in the fourth verse,  
in the fifth verse a graue, in the  
verse a lowe pitte or hole, and in  
the same first verse, darkenes, and  
the depth, in the eleventh a grave  
and the earth.

The Chaldee Paraphraste hath  
the house of perdition, or rather  
consumption, where mens bodies  
consume to earth: in the 12. verse  
darkenes, and the land of oblivion  
or forgetfulness.

neither in body nor soule.

Fol. 123.

What bodie lying in the graue  
shalt not forget all? How, or what  
canne it remember that is without  
souls, life, and senses? Sheol is the  
earth where graues are made, and  
called the earth.

The greatest Bible translateth  
Sheol in this Psalme, the graue.  
Wherby it is manifeste that they  
were not agreed howe to translate  
it: for oftentimes they translate it,  
Hell.

Hugo Cardinalis against his wil  
is compelled to cal *Infernum* in this  
place, Death.

What man is he, (saith David)  
that shal not dye, or that can deliuer  
himselfe from the hand of the graue?  
So dothe the Geneva Bible trans-  
late this place, so the Chaldee para-  
phrast; so Campensis.

The same is Duma in Psalme.  
114. verse 17. For the graue is a place  
of silence. So sayth Lyra.

Duma is so vsed Ps. 115. 19. Duma is  
R. 19.

Sheol death,  
the earth

The greatest  
bible

Pl. 83. 18. PC.

146. 4. 3

Ezech. 31. 14.

Gen. 3. 19.

Pra. 3. 20.

Pra. 12. 6.

The mouth of  
the graue,

Psal. 141. 8.

Pl. 89. 48.

Pl. 49. 16.

Hose. 13. 13.

from the hand  
of the graue.

Mo yad pl. 89.

49.

Duma hades.

72. so inter-

prete. which

signifieth

a silence

Duma hades.  
72. fo inter-  
prete which  
signifieth si-  
lence.

*Christ descended not into Hell,*  
a place of silence, as the Graine  
where every thinge is quiet,  
at rest. Psal. 94. 17. called a ditch  
in the 13. verse. before. Psal. 115. 17.  
Esay. 38. 10. 18. And Virgil. 6.  
meth to describe the Graine after  
same sort.

*Qui, quibus imperium animarum, umbraque silentii*  
*Est Chaos, & phlegeton, loca nocte silentia late.*

The pit beneath Ps. 88. 3. the grave  
beneath. Ps. 86. 13. Deut. 32. 22. &  
the earth beneath. Ezech. 31. 14. are  
one.

And as it is in Ezechiel, so  
it in Psal. 63. 10. the grave is called  
Erets the earth: & in Salomon, Eccl.  
17. the nethermoste partes of the  
earth.

And Iob saith that he came naked  
out of his mothers wombe, & that  
ther he should returne naked: mean-  
ing that he should go to the earth  
grave. The 72. Interpretours al-  
haue Hades for Duma: wherby we  
may learne that they in all places  
Hades meared the grave. And the same

Psal. 115. 17.

Duma.

Duma.

more



*neither in body nor soule."*

Fol. 124

worde is in Psal. 116. 3. David shew-  
th the power of God to be so pre-  
sent in euery place, that he sayth: If  
I shall ascende into heauen, there he  
is: or if I shall make my bedde in the  
grauel, in Sheol, there he is.

Psal. 139. 8.

Sheol Cam-  
pensis.

I suppose there is no man so insen-  
sible, that will thinke that there is  
any Bedde in Hell. As for the  
grauel, it serueth the Deade for  
a Bed.

If I shal go, saith Hugo Cardinalis,  
into the bottomlesse pitte of sinne,  
thou see'st me. But here is no place  
for allegories.

David being reuyled of Doeg, and  
other of Sauls flatterers, & called  
rebell, & traytoꝝ, complaineth that  
his bones were so scattered, as a  
man that diggeth grauell, & sprea-  
deth it abroad, or as one that he w-  
th wood, and therefore saith, that  
his bones are spread as it were at  
the mouth of the graue. So trans, Sheol  
ate Munster, Felix, Campensis, &  
the Chaldee paraphrast.

Psal. 141. 7. doeg

R. iiii.

One

*Christ descended not into Hell,*

It is called al-  
so Duma.

because that  
in the graue

they are file nt  
& dom. ps. 94.

16, ps. 115. 17. &  
Shacat. ps. 94.

13

Prov. 1. 11,

Sheol.

Dauid and Sa-  
lomon inter-  
prete them  
selues.

Prov. 5. 5.

Munster

Prov. 7. 27.

Sheol.

Our bones lye scattered vpon  
the graues mouth. The great

Bible translateth it so. And

Geneua bible: At the graues mouth

If we should translate Sheol

Hell: as the olde translation hath

what shall wee doe with Dauid

bones? Were they scattered at

mouth of Hell: He was not as yet

deade, therefore coulde not his

bones be either in Hell, or at Hells

mouth.

Salomon writeth that the wicked

say: Let vs swallow vp the innocent

like a graue, euē whole, as those that

goe downe into the pit.

The latter parte of this verse de-

clareth what the first is. And it is

the manner of Dauid and Salomon,

to amplifie euery verse in manner

on such sorte, that either the former

part declareth the latter, or the lat-

ter the former. This considered, ye

shall easely vnderstande one by the

other. An harlottes feete leade to

death, and her steppes to the graue.

A

neither in body nor soule.

Fol. 125.

A whoores house (saith Salomon)  
is the way to the graue, which goeth  
downe to the chambers of death.

That which he calleth the chambers  
of death in the latter parte, in  
the former he calleth the graue.

Now by Salomon the graue is the  
chambers of death. The same is in  
other wordes in the second chapter.

Her house (saith Salomon) tendeth  
to death, and her pathes vnto the  
deade. A whore consumeth nature,  
wasteth the bodie, drieth the bones,  
driveth to consumption, quencheth  
naturall heate, infecteth man with  
pockes, leprosy, and other diseases,  
and by that meanes bringeth him  
to deathes doore, to the earth, &  
to his graue.

Sheol and Abaddon, are taken  
for the graue. Prou. 27. verse 21. so  
they are Psal. 88. verse. 11. as I haue  
noted before. We shall finde Sheol  
in Prou. 9. 18. Prou. 15. 11. and Pro.  
23. verse 14. Smite the child, sayth  
Salomon, and thou shalt deliuer  
him

A graue the  
chambers of  
death.

Prou. 2. 18.

Prou. 15. 11.

Prou. 1. 27. 19.

An whoore

Sheol read my  
notes vpon  
the 15. chapt.



*Christ descended not into Hell,*

Sheol.

Prouc. 9. 12.

him from Sheol from destruction  
from hanging, and as the 72. Inter-  
pretoys saye, from death, so they  
translate Sheol. ἐκ θανάτου a mor-  
te, from death, miserie, and misfor-  
tune.

Sheol Prou. 30  
16.

Shaal.

The grave, saith Salomon, is neuer  
satisfied, and therefore the grave  
Sheol hath his name of Shaal to de-  
sire, because that the grave saith ne-  
uer so: make a grave and it refuseth  
not, it consumeth the body.

And here the greatest Bible is com-  
strayned to translate Sheol the  
grave. Rabby Immanuel, Pagnine,  
Sheol is some sodayne death which  
leadeth to the grave.

Preacher. 9. 10.  
Sheol.

The Precher saith that there is ne-  
ther wysdome, worke, inuention,  
or knowledge in the grave.

Sheol proper  
to the body.

And before in the third verse, where  
he saith, that they go to the dead, the  
olde translation hath ad inferos, &  
the 72. πρὸς τοὺς νεκροὺς whereof it  
is euident that Sheol is alwayes  
applied to y<sup>e</sup> body which is here  
in

*neither in body nor soule.*

ere in misery, or after this life laid  
in the graue, and apertayneth only  
to the body.

It is in Salomon that loue is as  
stronge as death, and gelousie as  
cruell as the graue. The Geneva  
Bible translateth it so. Likewise  
Munster & diuerse others. Here is  
death put in the former parte of the  
verse, and the graue in the latter,  
signifying all one thinge in effecte.

Esaye prophesieth that there shall  
so manye people dye of hunger, and  
by other kindes of death, as sweate  
and plague, that the graue muste  
make her wider to receiue them: ne-  
ther doth it appeare by the text that  
these whiche wente to Sheol into  
their graue, were dampned: Ergo  
they went not to hell, neither spea-  
keth hee here of their soules, but of  
their bodies, so that Sheol is not  
hell, but the graue. Pagnine in Ra-  
cab.

Esaye inueighing against Nabuco-  
donosor kinge of Babylon maketh  
by a

Fol. 126.

Hamethim  
Graue.

Balad. 8. 5.

Death and  
graue.

Esaye 14.

Here are ioy-  
ned nephes &  
Sheol, and sig-  
nify the bo-  
dies onely.

Esaye 14. 9.

*Christ descended not into Hell,*

Nabucodonoser.

The dead  
spake,

Sheol the  
grauē.

Esay. 14. 9. 10.

Munster.

Sheol 76. 11.

by a figure called prosopopæia, the  
an hyperbole, the deade to speake,  
the deade to bid him welcome, the  
dead to triumphe ouer him, and to  
reioyce at his death and comming.  
For (saith the teste) the graue yel-  
deth vp her dead, euen kinges, and  
princes to salute him, and to saye  
that hee was come downe vnto the  
ground and graue, as they were, and  
that the wormes are with him, and  
about him.

This verse doth plainly declare,  
as Munster translateth, and Gene-  
ua Bible: though the said Geneva  
Bible translateth Sheol Hell, in the  
9. verse, without cause.

Nabucodonoser.

That Nabucodonoser was not in  
hell, nor they that saluted him; but  
in the graue, whiche the prophet  
maketh to speake with her dead.

Where there were wormes, there  
were these, and there was Nabu-  
codonoser, but in Hell there are  
no materiall wormes, but in the  
grauē, Ergo neither they nor Na-  
bucodo-



neither in bodye nor soule.

Fol. 127.

Nabucodonosor were in Hell.

And they say in the 15. verse, that he shall, or rather is broughte downe to the graue, to the sides of the pitte: which words declare, that Sheol is the graue, and nothing els but a pit or ditch.

The translators of y<sup>e</sup> greatest Bible, though dwelling Sheol before, and in other places are compelled, and as it appeareth, perswaded, to translate it the graue in the 19. ver. or els they must say that his deade carcasse was caste out of Hell, whereas I think, ther are no bodies nor shal be till the last day. Besides all this, was it like y<sup>e</sup> Nabucodonosor was in hell, who was elected, who gaue thanks to god w<sup>th</sup> pure affection, prayesd him with earnest mind, magnified him with voice, honozed him y<sup>e</sup> liueth for euer, whose power is incomprehensible, whose kingdome eternall, whose workes are all truth, whose iudgements are iudgement, & who pulleth downe the pompe.

15. verse.

15. verse.

Sheol the

grauē

Sheol the  
grauē. 19 which  
is the house of  
death. Job. 17.

11. ps. 49. 15.

Job. 30. 23.

Nabucodonosor  
was not in  
hell.

Daniel. 4. 31.

32. 33. 34.

*Christ descended not into Hell,*

pompe and pride of the presumptuous: I haue noted moze vpon Esay 14. In the same sense Sheol is pompe in Abacuk 2. verse 5. Joyued with death, as it is diuers times, where I haue noted moze.

Rabby David and Pagnine in Rabbar chab, and Munster calleth it death and sepulcher. Ezechias said that he shoulde go to the gates of the graue which he called in the 17. & 18. verses the pit of corruption: for sayth he, in the graue and death no man can praise the Lord.

The graue and death are ioyned likewise in 28. of Esay verse 15. and Munster expoundeth them so vpon Esay 38. *Porta inferorum inquit Zugluis, est periphrasis moriendi.*

The gates of the graue, which they translate the gates of hell, is a circumlocution of dying, and death. And in like maner Oecolampadius handleth this place of the 38. of Esay verse 10.

By an allegoꝝ of beautifull trees, Ezechiel

Sheol the  
graue. Abacuk  
2.5.

Esay 38. 10 17  
18.

A graue.  
Sheol ioyned  
with nephes,  
which is there  
the body.

Sheol Esay. 28.  
15. 18.

Esay 57. 9, Iob  
4 19.

The gates of  
death are  
al onewith the  
gates of hell.

Read my nots  
vpon Math. 16

Pl. 107. 16.

Wil. 16. 13.

Ezech, 31. 15. 17.

Ezechiel prophesied against Pharaoh  
kinge of Egypte, sayinge that if the  
kinge of Assiria, was not able to  
conquere the Babylonians, how much  
lesse he.

The like sentence is in Esaye 14.  
Nabucodonosor was brought  
to his graue, as here Pharaoh, and  
kinge of Assur, and the graue is de-  
scribed in Ezechiel. 31. 14. 15. 16. and 18.  
to be a pit and place in the carthe,  
where the bodies do slepe.

And in Ezechiel. 32. 18. 19. 21. and in  
saide 21. verse and in the 27. verse is  
Sheol, and in the 22. verse 23. 24. 25.  
and 26. is Chebarim graues, and in  
the 29. and 30. verses is Bor a pit, so  
that Sheol Cheber and Bor are all  
one.

And in the 23. and 26. verses of the  
saide 32. chapter of Ezechiel, he calleth  
the lande of the liuing, this life: and  
the graue the Lande, and the earthe  
whether they wente with their  
weapons, where the deade slepe,  
where the bodies rest without  
senses,

Esay. 14. 8. 10. 11.  
15. 19.

The graue  
Sheol is defi-  
ned in Ezech.

31. 15. 16. 17.  
what the  
grauē is.

Sheol Psal. 141  
8.

Sheol the  
grauē

These places  
of Ezechiel  
proue plainly

Sheol to be  
the graue.

Hierem 41. 7.

8. Psal. 28. bor  
for Sheol the  
grauē

The land of  
the liuing



*Christ descended not into Hell,*

senses. And therefore the church  
yard is called κοιμητήριον Cemen-  
tium a κοιμάω to sleepe, because,  
there do our bodies sleepe: if they  
sleepe, Ergo they must rise.

Euseb. 7. c. 13.

Niceph. 6, c. 12

Galientis the Emperour, per-  
mitted christians to haue church  
yardes or burying places, in y<sup>e</sup> year  
of Christ, 260.

The graue is called guphar ma-  
neth. psal. 22. 16. 30. because that all  
come of the earth, shall to the earth  
returne. Gen. 27. Gen. 3. 17. Preacher  
3. 20. a place vnder the earthe. Ab-  
don, darknes, and land of obliuion  
Psa. 88. 12, 13. Iob. 10. 21. confer a new  
Pro. 9. 18.

Hose. 13. 4.

Sheol, the  
grave.

The greatest  
Bible in this  
one verse trans-  
lated Sheol.

I will repeat the wordes out of  
Hosee as the Geneva Bible hath  
translated them, and Pagnine, and  
Sebastian Munster; a manne who  
hath translated the Bible  
of the Hebrew into Laten, more  
truly, more plainly, and more  
sexually, as Martine Bucer did re-  
ports. I will redeme them from the  
powe

neither in body nor soule.

Fol. 129.

first the graue  
and then hell.  
read a note p<sup>t</sup>.  
49. 41.

power of the graue: I will deliuer  
them from death: O death, I wil be  
thy death: O graue, I wil be thy de-  
struction. Here are idyned deathe &  
the graue, which Chyriste did ouer-  
come, and destroyed by his resur-  
rection, firste in hymselfe; and  
secondly in all mankind, whose bo-  
dies he shal rayse in the last day out  
of their graues. I woulde (saith God  
in Hosee) haue deliuered you from  
the violence of the *Assirians*, from  
death, from the graue, if ye had re-  
pented. Paul applieth it to the re-  
surrection, when this corruptibility  
shall put on incorruptibility, this  
mortalitie immortallitie. then shal  
the Lord Iesus call vp y<sup>e</sup> dead, empy  
the graues, scoure y<sup>e</sup> churchyards,  
conquere death, raise vp our bodics  
& awake the cozples that do sleepe,  
& raise them to immortallitie. Pauls  
wordes are these: O death, where is  
thy sting? o graue, wher is thy victo-  
ry? The old translation hath for the  
grauē, death: & him folow y<sup>e</sup> ordinary

Hosee 13. 14.

1. Cor. 15. 55.

Read Pagula  
glose, Ly- in Carat.

*Christ descended not into Hell,*

Augustinus  
Tom. 7. lib. 3.  
de pecca met.  
c. 11. eodem  
Tom. de per-  
fect. Iustinus.  
respon. 14.  
Sheol death.  
Pl. 141. 8. 1. cor.  
15.  
Hell.

Lyra, Haymo, Augustinus, Iustinus. And Ambrose upon this place, and the .72. Interpreters haue for Sheol *ᾗνᾱτος* as Paul hath.

Neither can this place be vnder-  
standed of hell: for there are soules,  
and no bodies: there are torments  
intollerable, in the graues the bo-  
dies slepe without paine: neither is  
there any resurrection of the soule,  
it neuer dieth, it neuer sleepeth, it  
is not consumed to dust, it waxeth  
not olde, it liueth either in paine  
with Sathan, or in ioy with God.  
There is in this 13. of Hose, verse 13.  
From the hand of the graue I would  
redeme them.

Mi Iad sheol.

Amos. 9. 2.  
The graue  
Sheol

And in Amos God threateneth  
to punishe Idolaters, that if they  
hide themselves in denues, donge-  
ons, caves, and the graue, he will  
finde them out, or by a losse in hea-  
uen, or as one that climmeth into  
the highe Towers. In the text of Gene-  
ua it is, If they shall digge into the  
hell, Can a man digge in hell? Are  
there

Hell the graue  
or earth.



here anye mattocks there, anye  
 shouelles, anye toles: Sheol  
 is it not a spiritual place prepared  
 for Soules, and for no diggers?  
 Therfore heere yee maye see what  
 Sheol is. Read Pagnine in Catar,  
 and my note vpon the 9. of Amos.  
 Ionas being in the belly of the fish,  
 saith: he calleth this belly a graue  
 deepe darke dungeon, an obscure  
 place, and full of desolation, ney-  
 ther was it hell: for Hell is not in  
 the fishes belly, but it is a place in-  
 visible to vs, but to the dampned  
 sensible, terrible, and full of paine;  
 the paine wherof no tongue can ex-  
 presse, of the which I haue written  
 largely vpon Esay 30.

Christ interpreteth this Sheol to  
 be the hart of y<sup>e</sup> earth, to be Christs  
 graue; and therfore not Hell, ney-  
 ther was Christ buried in hell.

Thus muche of Sheol out of the  
 Canonick bookes of the olde testa-  
 ment.

Now let vs see what the Apocri-  
 pha

Ionas. 2. 2.

Sheol a belly

by a meta

phor.

the same is

shacath. Ionas

2.

Hell is not the  
 fishes belly.

Math. 12. 40.

Luk. 11. 24.

Hades

Hades.

Toby 13.2.  
Hades Sheol.

Wisd. 2.1.

Wisd. 10.19.  
Exod. 15.10.

Christ descended not into Hell,  
pharisees of Hades, of whose nature  
and properties I haue noted some  
what before.

In the 13. of Toby it is put for  
Sheol the grave, which phrase is  
claried before in the place of Deut.  
32. 39. 1. of the Kings 2. verse. 6.  
in Wisdome 16. v. 11. This word  
Hades is put for Sheol the grave  
and can be taken for no other thing  
in the booke of Wisdome, where the  
wicked say that none returneth  
the grave.

And that it must needs be so  
derstanded, their imaginations  
clare, where they hold that there  
no life to come, no heauen, no  
no reward for the iust, nor puni-  
ment for the vniust: where the  
translation hath in the 10. of Wisd.  
How that God drowned the Egy-  
tians, and brought the Israclites  
alitudine inferorum, from the deepe  
and bottom of hell, where they  
uer were: y greke is εν βάθους αβύσσου  
from the bottom of the deepe, the

as: out of miserie, out of Egypte,  
and the red Sea: and so expoun-  
deth Pellicane.

The sonne of Siracke giueth  
counsell, exhorteth all men, prou-  
deth the niggard, and also perswa-  
deth to the liberall to do good while  
he liueth, for after death, after a mā  
be buried, brought to his long home  
and to his graue, there is no hope  
of amendment, no rewardes can be  
gouerned, no hopes, pardons, no Peter-  
pence, no indulgences, no masses,  
no diriges, no obites, no lady  
psalters, no prayers for them  
are dead. They that are in y<sup>e</sup> graue,  
they that are buried can not prayse  
God, saith Baruck, and that it is  
meant of the graue, these wordes  
declare, which followe in the same  
auententh verse: VVhose soules  
go out of their bodyes. Of this I  
haue noted more vpon the text of y<sup>e</sup>  
Psalme.

The graue in Baruck is Sheol, as  
appeareth there.

h. 19.

Thus

Eccles. 14. v. 12.  
16. c. 28. v. 21. c.  
5. 5. 6.

No saluation  
out of this life

No trentalles.

Baruck. 1. 17.

Baruck. 3. 11. 19



Christ descended not into Hell,

Hades.

Thus haue I noted all the place  
of the booke called Apocrypha,  
came to my memorie, and in  
place Hades, no more then Sheol  
the Canonick booke, doth signify  
Hell, where are the damned  
soules.

Wis. 1. 14.

In the first chapter of Wisdom  
where it is said that God created  
all things without faulte, neither  
was there any payson, nor hell  
pon the earth: he meaneth if Adam  
had not fallen, there should haue  
bene no death, nor graue, which  
meaneth by Hades. It is for the  
graue, Wisdom 2. verse 7. When  
Hades is taken for Hell in the new  
Testament, it is alwayes ioynt  
with extreame punishment: with-  
out payne it is y<sup>e</sup> graue, with paine  
or tormentes it is hell.

Hades.

Hades hell  
ioined with  
extreme  
punishment  
Luk. 16. 23.

As for Sheol, wherin consisteth  
halfe of our controuersie, and the  
ignorance wherof hath forged the  
Hells then euer God created, both  
never signify y<sup>e</sup> place of euermoring  
punish-

punishment, of the which I will  
 speake anon, leaste that the poyson-  
 full tongue should falsly accuse me.

Let vs come to the new testament: Mith. 11. 23.

And thou Capernaum, which arte Capernaum.  
 lifted vp vnto heaue, shalt be brou- Hades reads  
 ght downe to Hades, to the ground. my note a

If ye vnderstand by Capernaum little before  
 the citty with houses, temples, and vpon the place  
 walles which shoulde be ouerth- of the 2. of  
 rowne & cast down for the sinnes of y Amos.

people, as Sodome and Gomorra- Esay 14. 14. 15.  
 were, then coulde it not sinke into Luk 10. 15.

hell, for there are neither towne, Capernaum.  
 citties, nor villages: if yee vnder-

stande by Capernaum, the people,

neither did they all, as I suppose, go

to hell: neither had they all bowed

to Baal, neither did their bodies goe

to hell. Wherefore the phrase mea-

neth, and enforceth an bitter des-

truction and desolation of Caperna-

um. To be lifted vp or exalted vp

to heauen, signifieth to be glorious

and puffed vp with pride and pre-

sumption, and to be brought downe

h. iij.

to

Euthy, vpon

this place.

Bulliog. vpon

this text.

*Christ descended not into Hell,*  
to be brought downe to Hades is  
be inglorious.

Math 16.18.

Hades.

The gates of  
hell they are  
called y gates  
of death in

Wisd. 16. 13. &

in Pl. 107. 16.

Pl. 9. 14. Eſay

38. 10.

In the 16. of Marthew Christ ſaith  
that the gates of Hades ſhall not  
uercome the Church, ſhall not  
terly deſtroy the faithfull, nor at  
length preuaile: for though they  
the bodies, they can not touch  
ſoules.

They do preſſe, but ſhall not  
preſſe: inuade, but not preuaile:  
ſault, but not enter: conſume y flesh  
and bones, but not the ſoules.

Gates.

Metonymia:

By gates is meaned the tyrants,  
tes, and cruell magiſtrates, that  
in iudgement, and condemne the  
Chriſtians and innocents, who  
will not deny Chriſt.

Suche like 2. falſe Judges were  
thoſe two elders, who accuſed, and  
condemned Suſanna.

Suſanna.

Hades.

The gates of  
Hades are wic  
ked iudg. s

The gates of Hades are the gates  
of death, the falſe iudgements of  
wicked Judges, their malicious  
charges, their threatning enforce  
ments, and moſte falſe ſentences.



neither in body nor soule.

Fol. 134.

they condemne the innocent, and  
justifie the malefactors, throughe  
whiche they shed the innocent blood  
through rewardes, their eies are  
blinded, their mindes corrupted,  
and true iudgement peruerter:  
they pronounce death for life, the  
halter for righte, the halter for helpe,  
the galous for deliuery, and the  
grane for grace.

So are they become the authors  
of death, murder and of all iniqui-  
ties.

Such false Judges, and terrible  
tyrantes were they that sate in the  
gates, which rayled vpon Dauid.  
Suche they were that condemned  
martyres in queene Maries daies.

The Jewes did geue iudgement  
and sate in the gates of the cittyes  
And Dauid calleth y gates of death  
presente death, And Ezechias in E-  
saie 38. verse. 10. calleth these gates  
the gates of the graue. Thus ye see  
that the gates of death, and the  
gates of the graue are all one.

Pl. 9. 14. ps. 69.  
13. prou. 22. 22.

Pl. 69. 13.

Gen. 34. 29.

Pl. 9. 3.

ps. 69. 39.

Hose. 13. 14.

Esaie. 38. 10.

Sheol Hades.

*Christ descended not into Hell,*

These gates  
are vices.

I knowe that Origene, and Ambrose, with others, call these gates of death, and of y<sup>e</sup> graue, vices. But Christ speaketh here of the persecution.

Reuelat. 1. 18.

Hades  
Hades the  
grauē.

Of these gates read my discourse at large upon Math. 16. In the Reuelation, after Iohn had sene a strange vision, he fell downe at his feet. This personage was Christe, who willed him to be of good cheare, and not to feare: For (saith he) I am the first and the last, and therefore God. And I haue the keyes of Hades, and of death, & raysted my selfe, and raysed my selfe out of my graue, wherfore I was God in so doing, and man, and that I was raysed from the dead, and out of my graue.

Reuelat. 6. 8.

Hades.

Reuelat. 20. 13.  
14.

And in like manner in the 6<sup>th</sup> of the Reuelation, death goeth before, and Hades the graue foloweth after immediately.

The place of the Reuelation 20. maketh death, and the graue Hades to destruy their dead bodies: And then

neither in body nor soule.

Fol. 134.

Hades necessarily is here taken  
Sheol the graue.

Hetherto I haue declared out of Hell,

the new Testament, where Hades  
is put for death & the graue.

Nowe will describe vnto you how that

Hades in the 16. of Luke, is placed

Hell, and what Hell is.

Hades is in no place for hell, but

the 16. of Luke, & there it is ioy

with flames and tormentes, &

therefore Geenna; a place prepared

for the damned: ioynd with the tor

mentes, it is Hell: without them, it

is not. Bucer vpon Luke. 16. Hell is

a place full of tormentes, full of fire,

and extreame punishment without

place: neither canne they that bee

there ascend, or come out. What hel

is full of tormentes, Christ declareth

in Luke 16. ver. 23. full of fyre, ver. 24.

full of extreme punishment without

place, verse 25. & they can not come

out, it is euident of the 26. verse.

Hell is called Geenna, of Gy, a

valley, and Hinnom a valley of the

childre

Hell defined.

by the scr p

tures. Luk. 16.

Geenna.

Hinnom.

Geenna.

Hinnom.

Geenna.

Hinnom.

Geenna.

Hinnom.

Geenna.

Hinnom.

Geenna.

Hinnom.

Geenna.

Hinnom.



Tophet,

Priestres of  
Baal.

Moloch.  
Munster and  
Lyra vpon 18.  
Leuit.  
To this Idol  
did kinge  
Achar and  
Manasse of-  
fer their chil-  
dren. 2. Chro.  
28.3.c.33,6,

children of Hinnom. This Hinnom  
possessed this valley whiche  
before the gate of Hierusalem  
was called Carfit & it was called also  
Tophet of blowing of trumpette,  
striking of drummes, lest the  
thers should haue had compassion  
of their sonnes, bearing them  
so pittifully, lament so horribly  
crying so terribly, & die so miserably  
For the priestres of Baal like black  
monkes did this sacrifice, drawing  
the children to and fro through  
her, and thinking to do bighe  
nice, and an acceptable sacrifice  
Moloch which was an Idol of the  
Ammonites.  
This Idol had in him seauen  
betes, or places. In one to receiue  
meale, an other turtels, the thirde  
sheepe, the fourthe a Ram, the fift  
a calfe, the sixt an ore, the seauenth  
a childe.  
Of this Idol read. Leuit. 18. verse  
21, c. 20. 2. Deu. 12. 31. Deu. 18. 10. 3  
Kinges. 11. verse 5. 7.

They

neither in bodye nor soule.

Fol. 139

They builded highe places to Moloch in Tophet. Hier. 7. verse. 31. Iohas.  
Hier. 32. verse. 35. Aet. 7. verse. 43.  
Iohas destroyed Moloch; and made  
the place Tophet a dunge hill, and  
a vast carion there, and therefore Tophet.

Tophet for the filthyness thereof is  
taken for hell, where there is ex-  
treme punishment appoynted for  
the desperate. It is called Geenna Geenna:hell.  
this is the hell of fyre, or fiery hell,  
Math. 5. verse. 22. it is called in Math  
5. verse. 8. 9. an everlasting fier, in  
Math. 23. verse. 33. the iudgment of  
hell.

Hell is a place of extreme darke- Hell.  
ness, where there is bewayling, and  
crying of teeth, and everlastinge  
torment, which is prepared for the de-  
vill, and his angells. Math. 25. verse Hell, 41.

Hell is an unquenchable fier,  
where the woyme of Conscience Mar. 9. 43. 44.  
doth not onely accuse, but also bi- 45. 46. Esay. 66  
teth, & where y<sup>e</sup> fier shall neuer cease 14. Lu. 12. 5.  
Hell. Esay. 30.  
Hell or Tophet is a place pre- 33.

pared

pared from the beginning for  
king Synacherib, and such other  
wicked persons, and desperate  
tates, deep, and large, the burning  
therof is fyre and much woode: the  
breathe of Iehoua, like a floure  
byimstone doth kinde it.

This definition both declareth  
it was created from the beginning  
and for the wicked, and the matter  
wherewith they are tormented  
fyre, and woode, the place deep  
and large, of capacity to receive  
infinite number, and that it shall  
continue for euer, the breathe of  
Iehoua declareth, which hath no  
ende.

Of this place I haue discoursed  
at large vpon the 30. of Esay, where  
this matter is fully declared of hell  
which is y second death, a lake that  
burneth with fyre, & boyleth with  
byimstone. Read Reuel. 21. 8.

Thus much out of the scripture  
directly, with much more, but I  
dy to be bryefe, and to see what

Hell.



neither in bodye nor soule.

Fol. 136

Augustine,  
Tom 3, de  
spiritu & anima

1025 say

The tormentes of hell are perpetuall terrible terrors; feare without rest, paine without remission, the hangingman strangling, the helhounds murthering, the worme gnawing, the conscience accusing, and the fyre consuming, or rather continewing without mercye, ende, relaxation, or ease.

Hell (saith *Augustinus*) is called in the Latine tongue *Inferi* beneth: & every inferior thinge and low thinge heauie, and therefore greuous, & painefull, and therefore the Greke worde signifieth vnpleasant I seme with be, rather to teache that hell is vnder the earth, then to shewe any reason, why it shoulde be beleued, or saide to be vnder the earth.

*Cicullian* saith that hell is in the earth.

*Jerome* saith that hell is in the bowels of the earth.

*Amobius* saith that the Gentiles beleue that Pluto his kingdome

August. Tom.  
3. de gen. ad lit.  
lib. 12. c. 24.

de An.  
Retract. 2. c.  
24.

Tertul. lib. de  
anima

Hierom in  
com. in Ion.

Amob. contra  
gentes. lib. 7.

was

*Christ descended not into Hell,*

Arnob. lib. 2.  
Plato in Phe-  
don ad axioch.  
Ambrose  
de bono mor-  
tis c. 8. Lactan-  
tius 7. c. 7.

Two Places.

Ephrem lib.

de extremo  
Iudicio c. 4.

No redempti-  
on in hell.

Gregory dia-  
log. 4. c. 24.  
Chrysostome  
16. ad Rom. de  
premiis sanc-  
torum.

was under the earth: and the  
Arnobius testifieth that Plato  
hath mention of Acheron, Styx,  
cytus, and Periphlegeton, which  
floods in hell, wher the Soules  
plunged, and buried, and beved.  
Lactantius saith that Zeno the  
que appoynteth two places, the  
ioyfull, wher the godly are, the  
ther miserable, wher the foule  
ate, the one quiet, the other  
quiet, the one pleasant, the one  
griuous: the one light, the one  
darkenes: in hell there is no  
fession of the faulte to be receiued,  
the iudges be inerozable, no la-  
fable complaint, or feigned mo-  
will serue: there is no repentance,  
no returne, no saluation, no com-  
lation, no redemption, neither any  
hope of better state, or any re-  
sion of sinne or paine.

Gregory saith that some saye  
Hell is in some parte of the earth.  
Chrysostome saith that of her be-  
that it is in the valley of Iosaphat.

se. about the repository  
 Paulus Cortesius affirmeth; that  
 the Diuines place Well in centro  
 in the midst of the earth, or  
 into it. Pythagoras in his zone.  
 what matter of fire that is wher  
 the damned soules are tormented  
 whether it be materiall or spi-  
 ritual; or kindled of it selfe, and so  
 from the creation, or con-  
 tinued and forced by some super-  
 natural power, as by some Augell,  
 after what sort, and whether it  
 altogether or not, or shall rise as  
 a new sappe. Cortesius discouereth  
 of the quene and Scholmen,  
 subtilly, bathed, & fructuall, but  
 Lombard; Durand; & Alenham;  
 Thomas, Richard Middleton, Peter  
 and, & such others. But we are as-  
 sured that it is inextinguishable, & a double  
 blast of lehoua: ther as is bat-  
 tles wout light, gnashing of teeth  
 without release, weeping wout com-  
 fort, a burning furnace wout cea-  
 sing, & flame of Geenna inquerable.

**E.**

**Of Iapet &c.**

Cortesius 4.  
1. dist. 11.

How woul lood?  
 girded with  
 a sword

out of the  
 following  
 hand

ball of lead  
 of lead

Math. 3. 12.

Elay 30. 33.

Math. 22. 13. &

8. 12. & 13. 43.

& 25. 30.

Math. 5. 12. &

18. 9. & 23. 15.

Mark. 9. 48.

44. Luk. 12. 10.



**Christ descended not into Hell,**  
**Of this Hell I haue discōrted by**  
**on Esay 30. verse 33. & in my defini-**  
**tions of scripture.**

**Hether to I haue manifestl ypro-**  
**ued by repeating euery place, but**  
**my memozy faile me, where Sheol**  
**is found in scripture, & I finde**  
**it neuer signifieth hell, but alwaies**  
**the graue, or death, or the earth,**  
**which are all one in effect, neyther**  
**doth it signify death in any other re-**  
**spect, but, that the graue commonly**  
**followeth.**

**Sheol how oft**  
**in the scrip-**  
**ture.**

**The graue**  
**followeth**  
**death.**

**Sheol applied**  
**to the body.**

**Sheol in the**  
**bible about**  
**28 times.**

**And that it is that place on the**  
**where the bodies rest, and slepe till**  
**the last day, and onely proper to**  
**bodies, and neuer to the soule, I**  
**haue proued by those places of scrip-**  
**ture where it is reade, by olde**  
**terpreters & newe, by the nature**  
**and propertye of the wordes, by the**  
**order of the text, by the accustomed**  
**phrase of speaking, & by the natu-**  
**rall and germane sense.**

**And I finde it in the Canonical**  
**scripture, about or aboue 28. times**

and in the booke called Apocrypha  
times.

Neither doth Sheol signify y<sup>e</sup> state  
of them that dye, whether they be  
good, and go to Heauen: or un-  
godly, and goe to Hell, as Boetius  
saith upon the 16. of Luke, Fla-  
minius upon the 8. Psalm, Zuing-  
lius upon the 5. of Esay, and Calus  
upon the Creed: unless they mean  
the state of y<sup>e</sup> bodye: for if Sheol  
signify onely the grave, as I have  
showed, then can it not signifie the  
state of the blessed, who are in Hea-  
ven: for Sheol is never taken for  
Heaven: neither for the state of the  
damned, for they are in Hell, neither  
are any buried in Hell.

I would rather that they should  
have called Sheol the state both of  
the living, and the dead, as concerning  
their buriall: and to have meant  
that they both dye as concerning y<sup>e</sup>  
bodye, both buried, both should rise  
again though turned to dust, and  
that signifieth Sheol.

E.g.

3

Sheol is not  
the state of the  
dead, be they  
good or evil

Heaven

Heaven

Sheol applied  
to the bodye  
Pread. 1. 1. 1.

Pl. 81. 7. 6. 5. 4.

91. 41. 1. 1.

Heaven

107 Christ descended not into Hell,  
Castalia.

Castalia in his defense of his translation of his new Testament against Beza, either of ignorance or with I am loth to burden a leather man, or rather of malice, and pertinace, which should not be in so modest, corrigible, and reformatable a myster, denieth that Sheol is in any place taken for the grave, which Beza sayth, is taken as such for the grave, as Iehoua for God: which is as much to say as that Sheol doth alwayes signify the grave, for Iehoua is onely proper to the Trinity, and to no other thing.

Iehoua.

Nephes.

Castalia loth2

Nishama

Ruac

Elay. 14. 19.

Sheol

And as Beza affirmeth that Sheol is as properly the grave, as Iehoua is God: so sayd that Nephes is as proper to the deep, and the partes of man that are mortall, as Nishama, or Ruac is for the immortall soule, as I prove a little here after.

If that Sheol in this 14. of Elay

E

107



be taken as wet for y<sup>e</sup> state of them,  
as Castalio noteth, that are vnder  
as for them that are buried, not  
withstanding he must needs come  
that Sicol is the state of the bodye,  
which is dead, whether it bee bu-  
ried, or vnburied: but the body des-  
cendeth not into Hell, Ergo by Cas-  
talia his owne Argument, Sicol is  
not taken for hell.

Accept both the King of Baby-  
lon in the 14. chapter of Elaye and  
the 19. verse lacke all manner of du-  
till, & to be cast but without any  
grave, as Castalio meaneth, but y<sup>e</sup>  
he was not buried with the Kings:  
for the text saith in the 19. verse, that  
he was cast into his grave, into  
Sicol in the 17. verse, that he was  
cast out of his grave. Therefore it  
may be vnderstande of Nabucodo-  
noser.

Beza in his an-  
swer to Cas-  
talia.

Nabucodono-  
sers buriall.

For as Occolampadius no-  
teth, all the tyme, whiche some  
tyme was seven yeares, his sonne  
Euclines

Read my note  
upon Dan 4

Enlmerodach was kinge, and  
led.

When Nabodonosor was  
died, he layde his sonne in prison  
and when the father was dead,  
sonne durst not for feare take  
him to be king, till that he might  
be assured that his father was dead  
and for that cause made his fathers  
body to be digged up.

And that I suppose is the me-  
ning of the Prophet: unless that  
will understande it of Balthasar,  
whome I haue noted somewhat  
pon Daniel.

If Sheol were taken for Hell,  
then was his body in hell, which  
is an absurdity to say, for there are  
bodies, and the text sayeth that he  
was digged out of Sheol. But  
who can digge into hell: if you will  
willfully affirme that Christ did de-  
scend into hell, and farther that sa-  
ble upon the Crane, though it was  
not intruded at the first, neyther is  
it expedient: for there are twelue

Then was it  
his graue.

articles besides, and it is against  
analogy of our faith; it ingendeth  
many inconveniences, manye ab-  
surd opinions, frivolous fables,  
and phantasticall visions, notwith-  
standing, the phrase of the Hebrew  
and Greke, and also of the Latyns  
will easilye refell your erroneous  
opinions, and long custome, the au-  
thor of error.

The *Separingians* interpreters did  
in the most parte translate Sheol,  
the Hades, which they were assured  
signified the grave, and the cir-  
cumstances thereof.

Afterward certaine doctors ignor-  
ant in the Hebrew tongue, and phra-  
sizing the fables of Plato & of La-  
tine poets turned Hades, infernum;  
in inferos or orcum, and the Enges  
the hell.

Whereof arose this pernicious  
error of Christs descending into

hell. Notwithstanding I am able to  
prove  
L. iiij.

12. articles

Isaiah

Hades

this

ref.

which

which

which

which

which

which

which

which

which

which

which

which

which

which

which

which

which

which

which



Sheol

Cyrus Theodorus Prodrusus wrote in greke verses the summe of every chapter which I translated into Latin.

Act. 9. 40.

Math. 16. 18.

1. of the kinges  
17. 31

Christ descended not into Hell,  
proue out of Homer, Sophocles, Euripid. Virg. Ouid, & others, & Hades  
signifieth in them, as wel the grave  
as it doth hel. And the same is commonly  
used of Ecclesiasticall writers for the grave, and death.  
Where Helias prayed to God, that  
widowes sonne of Sarophtha might  
be restored to life, it is in Prodrusus  
eyes no ἐξ ᾠδῶν: there he calleth  
Hades death: which others would  
translate hell, against the mind of  
Prodromus, against the plain  
Helias, & against the wordes of  
Scripture.

The same Prodromus  
saith in plainer wordes, calling  
the gates of death, ᾠδῶν  
for Tabitha was dead, which Christ  
calleth οὐλῶν ᾠδῶν.

And the same Prodromus saith  
meth the death of Christ, from  
whence hee rose, writing upon the  
last of Mathewe, and a little before  
he calleth it τῷ ᾠδῶν a tombe  
he termeth here the gates of Hadou.

gates of death. Nonnus in his  
apophthegms vpon Iohn where Christ  
saith he would dissolve the temple  
meaning his body, & raise it up  
after three dayes flesh Borethron &  
Hades, where Christ spake onely of  
his resurrection. For he saith y<sup>e</sup> hee  
shall raise his owne body out of  
Hades, out of his grane, which place  
manifestly declareth y<sup>e</sup> he raised his  
body out of the grane, & not out of  
hell. For no man y<sup>e</sup> is well in his  
bones, will say that his body was  
in hell. Therefore Hades signifieth  
the grane, and not hell, as it may be  
seen in the Crete, in where as it is in the  
story of Iohn, that Lazarus was like to  
die, by the point to vnto Nonnus  
saith hee liues in where Hades is sa-  
id to be death, & for his grane & by  
another name y<sup>e</sup> same Nonnus cal-  
leth Lazarus tombe. For hee saith but  
there are no tombes in hell. Hee  
saith in Borethron and in the  
apophthegms Nonnus flatly cal-  
leth

Nonnus, Iohn  
2. 19.

Dissolue the  
temple

Hades.

Sybil calleth his  
Taphos

υπο τρυφεραν

As Lollius

doth vpon  
Act. 2.

Iohn. 11. 4.

Lazarus

Hades

the tombe

Christ descended not into Hell,

callethe death, and the grane from  
the which Christ delivered  
rayled Lazarus, read Nonne  
gently.

Sybyl. Lib. 1.

Ταξιάρχης

Ἄδης

Hades the  
earth so is she

ol. Esay 57. 9.

Pluto his  
house.

Act. 2.

Sybil.

ἐν ᾧ ἡ δαίμων

ἡ δαίμων.

Where Sybil writeth that Adam  
his children dyed, the faith of  
descended into Hades, calling it  
earth where they were buried.  
that place where Christ was bur-  
ed, she calleth the house of Pluto.

καὶ ἡ δαίμων ὅμοιος. And therefore  
the 2. of the Actes, Christ is said  
haue bene ἐν ᾧ ἡ δαίμων where he  
stande ὅμοιος, y he was in y house  
Pluto, meaning his grane.

If ye would follow your  
phantasy, ye can not say that Christ  
was in hell, but in y house of  
Pluto, for he is alwayes with an  
culative case either expressed or  
derstanded.

Neither signifieth Hades among  
the Grekes any thing els properly  
then Pluto for whē y diuision was  
made amonge y three children of  
Saturne

Vnto whom  
was giuen the  
dominion of  
the earth as  
the Poets  
fable, Sybil.  
lib. 2.



Saturne, Iupiter was kinge in  
the East, Neptune over the Isles, &  
Pluto in the west. The poets and  
Grecians who filled the world full  
of fables. (*O Gracia mendax*) assigne  
ed heauen to Iupiter, the sea to  
Neptune, the earth to Pluto, where  
he he is said to be the kinge of the  
earth Homer Iliades, reade Cic. 2. de  
natura deor. Laet. 1. c. 11. Pluto hathe  
his name of riches for that out of the  
earth procedeth golde, siluer, corne  
and all other riches.

And as all thinges come out of the  
earth, so all thinges fall to the earth  
when our bodies also, as I haue no  
doubt before.

Now it is euident that Hades is  
the house of Pluto, which is in earth  
and graues. The which Pluto is  
said to haue dominion ouer the  
dead.

*ἡδης ἐν τοῖς αἰσχροῖς* Hades which  
we translate hell hath dominion  
ouer the dead.

Pluto.  
Plato in *cratylus*  
to Cic. 2. de  
nat. *Phaedrus*.  
Hades the  
earth. so is  
Sheol. Essay.  
57. 9.  
Homer. *Iliad*.  
Hades is  
Pluto.

where

Hades the  
Sybil.lib.2.  
Auerous  
Strab.5.

where are the dead enen by Homers Hleg  
are they not in their graves? Enen ta  
the graves haue dominion ouer these a  
bodies till the last daye. At the last che  
daye the fier is said to burne H Can  
des.

Shall hell be burned, or not rat to  
the earth: which the same Sybil saith  
shall yealde the dead bodies, and  
calleth the earth Hades.

Auernus is a lake in Campania, bet  
highe trees growinge about it, et  
thicke, that as the inhabitants  
porte the filthy Tancr killed  
birds flying over: and therefore  
is taken for hell amonge the poets  
and dedicated to Pluto.

Cimmeria  
Italy Strab.5.  
Homer

There are Cimerii, that dwell  
such darke dungeons, that they  
neither see the sunne rise nor  
by them the Poets imagine  
there is alway to hell. Styx is a pe  
lent puddle in Arcadia, and popl  
neth all living creatures that  
of it, and therfore is kept amonge  
poets for a lake of hell.

Six

Phlege

neither in bodye nor soule.

Fol. 143.

Strab. 5. Phlegeton.

Acheron.

Tartarus

Strab. 3.

Sheol defined

Sheol the  
grauē Iob. 30.  
23.

Sheol defined  
Lecolcai,  
To every mor-  
tall creature.  
Mortall creature.

Iob. 30. 23.

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

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Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Phlegeton is also a burning lake,  
taken for a lake in hell. All  
these as Strabo saith, are fables. and  
Acheron and Aechnusia are rivers  
in Campania, and taken for hell.  
Tartarus is the lowest parte of the  
earth, and of the fabulists poets ta-  
ken for hell, a taraslein, and is taken  
for a turbande, a Turban, a Turban.  
Beza upon 2. Petr. verse 4.

Let vs omit profane matters, and  
turne to the scripture what Sheol  
is. It is evident in the 30. of Iob,  
where the graue is defined and de-  
scribed in other wordes. I know,  
saith Iob, that thou wilt turne me  
to death, an house of witness to eu-  
ery lyuing creature. Iob, calleth death  
an house of witness, so saith Ouid.  
Tendimus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Senatus huc unius, bece est domus ultima cunctis,

Serius aut citius sedem properamus ad unam

Be

To the earth we come both great and small,  
an house for every wight.



*Christ descended not into Hell,*

Betimes or late thether we haue  
a place for vs by right;

For meened is  
a place ap-  
pointed  
where all the  
dead are gather-  
ed even the  
grauē and  
earth.

Iob. 30. 23. the  
earth. the  
grauē Iob. 33.  
18,

Nephes;

Shacath pro-  
per to the  
body  
Shacath.

Sheol & Ne-  
phes proper to  
the body.

And the Chalde paraphraſte calle  
it the house of the graue, because  
the graue is as an house to every  
mortal man: and therefore the.

Interpreters call the earth an house  
to every mortal thinge.

In the 18. verse  
the 33. chapter of Iob, Elihu saith,

God bleth many meanes so to  
drawe men from sinne and from  
death, and the graue. where Nephes

is ioynd with Shacath, as the same  
Nephes is with Sheol in the. 16, Ps.

and in the latter ende of the verse  
where Sheol is in the fore end is Shacath

put, which is the graue, because  
that the bodies do corrupte in the

grauē, so is Nephes ioynd with  
Shacath in Ps. 107. verse 20. to de-

clare that they are both proper  
to the body, and neither to the soule.

I meane neither Nephes, neither  
Sheol, neither Shacath, which is the

same



Hades?

Iob. 33. 28. 30.

Shachith.

Ezech. 31. 32.

33.

Ezech. 31. verse

14. 15. 16. 17. 18.

Ezech. 32.

verse 18. 21. 22.

23. 24. 25. 26.

27. 28. 29.

Nephes is ne  
uer the im  
mortall soule

Christ descen  
ded not into  
hell;

lation hath, but his life in <sup>eterna</sup>  
whereby ye may understand that  
the Grekes meaned the grave by  
Hades. In the 28. and 30. verses of  
the same 33. chapter of Iob. Shachith  
is read which the Grekes translate  
both corruption and death, as if  
so death be said. I declaim little  
after exactly, how that Shachith is cal  
led by other names death, and the  
nether partes of the earth, and  
pit. of my aduocate. Now aduocate  
I will proue by the same  
order out of the scriptures, that the  
other words called Nephes is ne  
uer applied to the immortall soule  
in the Hebrew Bible. Which if  
can proue, it makes neede: for  
the Soule of Christ did neuer go  
to hell for a parte of Christ which  
they say descended into hell, as Ne  
phes in the 16. psalm of David, which  
is the bodie of Christe, as I shall  
proue plainly in their obiection.  
And it is a more absurditie to af  
firme that the dead bodie did de  
cend



send into hell, or any tohere els;  
going onely into the graue.

Nephes whiche the Greeces haue  
translated *ψυχη*, and the Latins  
*animam*, and the English, the  
soule: hath his name in Hebrew, *Chal*  
*la*, Greeke, and Latine, of brea-  
thing, because that it cooleth, and  
refresheth with respiring, and brea-  
thing. Nephes signifieth as much as  
*anima*, & *canis*, *paris*.

Nephes is that breathing substance, The definition  
sensitive, and lively power, and na- of Nephes.  
turall motion, wherby every living  
creature is nourished, and moued.  
And this is of three sortes.

The first is vegetative, and com-  
mon to herbes, and trees: notwith-  
standing other living creatures do  
grow, and are nourished.

1. Vegetative  
\* & the earth  
is the cause of  
the. Esa. 10. 18.

The second is sensitive, which  
is common with beastes, and men:  
for they feele, see, heare, smel, touch,  
taste: also they both haue affections  
motions, and other perturbations:  
for they imagine, and phantasie.

2. Sensitive.  
3. Concupis-  
cible.

**Christ descended not into Hell,**

Aristotles in  
4. de orru et  
de animo.

Psyche. Cor-  
ruptible.

Aristot.

as men do, they dreame, they sleepe,  
they wake, they sorrow, ioy, forsee-  
proude, desire, wil, receiue profit-  
ble things, and refuse the contrary,  
they loue, hate, remember, they  
want only the immortall soule.  
Where Aristotle seemeth to say, the  
Psyche, and the partes thereof, are  
corruptible and mortall, and by  
to the body, it is so: but y<sup>e</sup> soul be al-  
firmeth to come from God, and to  
be immortall.

Aristotle will not haue the immor-  
tal soule to be any of y<sup>e</sup> three before.  
Nephes may seme to some to be ta-  
ken for the immortall soule in the  
17. of Leui. in the 10. verse. against  
him that eateth blood, saith God, I  
will turne my face. Nephes I trans-  
late Him, or that man, as Imanuel  
both. Leu. 17. 11. the life of y<sup>e</sup> flesh is  
in y<sup>e</sup> blood. Life in hebrue is Nephes,  
for the life is sustained by blood, &  
not the immortall soule.

I haue appoynted the blood to be  
an expiation and purgation, for

neither in body nor soule.

Jol. 146

neither for your sinnes: for it is  
his blood that purgeth you. Ne-  
phes I translate you, for so it signi-  
feth here. Darash nephes to care for  
mans life. Ps. 142. as in many o-  
ther places. The whole 16. chap. of  
Leu. declareth this sacrifice of ex-  
piation, and purgation by bloude:  
that it coulde not take away sinne,  
but in them only, who by faith con-  
fessed, and represented thereby the  
blood of Christ: their sacrifice, cere-  
monies, figures & shadowes, figured  
Christ, confer Heb. 8. 9. 10. neither  
could the blood of bulls or goates,  
take away sinne, Heb 10. 4. 11.

This Nephes consisteth in senses,  
living, and in affections, and pro-  
ceedeth to the body, and dyeth with the  
soul. Wherefore in the first of Ge-  
nesis, it is taken foure times for a  
creature that hath life, and hath  
caia ioyned with it, which signifi-  
eth the same. Wherefore oftentimes  
alone, it is a carse, a deade  
body.

Genesis 1. ver.

20. 21. 24. 30.

Nephes a li-  
ving creature

Nephes ioyn-  
ed with caia  
is any living  
creature.



**Christ descended not into Hell,**  
body, and the dead, ioined with Caia, it is a liuing creature.

**Nephes no  
part of the im  
mortal soul.**

Nephes is proper to the body, and to these partes of man, which reyn with the body, and dye with the body: notwithstanding I think, that it is no part of the immortal soule: neither can it be mortall, that is immortal, as I shall prouze in Nesama, after that I haue done with Nephes.

**Nephes caia:  
Wherin Ne  
phes consisteth.**

Nephes consisteth in bloud, bzeath, life, vitall spirite, senses, and in the whole mortall substaunce of anye liuelye and coztuptible creatures.

**The life.  
Nephes is the  
bloud.**

And therefore suche liuing creatures haue their names of Nephes, and therfoze are called in latin *animantes*, or *animalia*, ζῷα, of this naturall life giuen to them in their first creation and generation. Nephes is the bloud, and is so defined Leuit. 17. 11. 4. The life of euery liuing creature is the bloude. Therefore this Nephes is mortall.

Man likewise is written to haue  
his life Nephes. Genes. 2. verse 7.

And it is the life of other liuinge  
creatures. Gen. 2. verse 19. it is  
taken for the life, which consisteth  
in the bloud. Gen. 9. verse 4. Leu.  
17. verse 14. My life, saith Abraham,  
may bee preserved by thee O Sara,  
where Nephes is, Genes. 12. verse  
13.

The King of Sodome, desired of  
Abraham to haue 6 persons which  
he had rescued. Gen. 14. verse 21.  
the men which were taken pri-  
soners.

And so both the 72. Interpreters  
translate Naphshim *ἀνσῆς*. Leu. 2.  
verse 1. & 4. v. 2. & 20. v. 5. 2. Sam.  
14. Leu. 23. v. 30. & 26. verse 15.  
Num. 9. v. 13. & 19. v. 20. Ezech. 18. v.  
10. Pro. 10. v. 3. c. 11. v. 25. c. 12. v. 19.  
14. v. 25. Nephes for a slouthfull  
man. pro. 16. v. 26. c. 25. v. 25. c. 27. v.  
7. Nom. 31. v. 28. Ezech 18. v. 5. 20. 27.

Nephes a body, with senses, bloud,  
and other his properties. Leu. 16.

Nephes a man  
Gnacus be A  
dam Nephes  
be that shed  
deth a mans  
bloud. Pro. 23.  
17.

Nephes a bo-  
dy with senses  
Plal. 35 4. 7. 9

Q. 19

verse 12. 17.

*Christ descended not into Hell,*

*Esay. 53. 10.*

verse 29. 31. to humble a mans body with fastinge. Leuiticus 23. verse 27. 29. 30. 32. Esay. 58. verse 5. 10. Ezechiel 18. verse 4. Psalm. 30. verse 3. Psalm. 35. verse 13. and 49. verse 16. & 69. verse 13. and 86. verse. 12. and 66. verse 9.

*Nephes a man*

*1. Sam. 22. 23.*

*Lāry nephes*

*heavy or lad.*

*Prou. 31. 6.*

Thou hast deliuered my body from the graue. Nephes from Sheol. Psalm. 30. verse 3. Psalm 88. verse 3. & 94. vers 17. and 105. verse 19. where Iosephs body was pinched with the stockes, and fetters, psal. 106. ver. 16. Psalm. 107. verse 9. Esay 58. 5. & 58. verse 10. Hier. 4. verse 10. 31. Esay 53. verse 9. 10. Ezechiel. 16. verse 5. Preach. 2. verse 24. Nephes is in all these places, for a man that liueth, as ye may read in these places alleadged, if you confer them with iudgement, and in Psalm. 116. verse 7. where David willeth himselfe to returne to rest, after that he had receiued benefites of Ichoua, who had deliuered him from the tyranny of Absolon, or of Saul.

*Nephes a man*

*selfe Iob. 10. 1.*

*Prou. 29. 24.*

*Prou. 25. 25.*

*Pio. 27. 7.*

*Gnatfath ne-*

*pnes a mans*

*owne coun-*

*sell Prou 27.*

*Prou. 29. 10.*

*Neither*



Neither is Nephes here the im-  
mortal soule, which can not dye;  
but the body, which is subiecte to  
death.

Hanephes  
seruantes can  
tell and per-  
ceiue.

Abraham twente out of his coun-  
trei, with all his seruantes and  
cattell, and such as he had perswa-  
ded to his Religion, which he cal-  
leth Hanephes. Leuit. 27. verse 1.  
Nomb. 15. verse 28. 30. Gen. 20. ve.  
6. and 22. verse 6. 10. 10. a seruant  
Prou. 28. verse 17. Bagnal Nephes  
a covetous, a greedy glutton. Pro.  
23. verse 2. Nephes a mans selfe  
Abacuc. 2. verse 4. gine me the me-  
saith the King of Sodom in grate  
the Lord.

Nephes a ser-  
uant.

Nephes a man  
selfe Pro. 19. 2  
Iob. 7. 15. Iob. 1  
16. 4. Pro. 10.  
4. Pro 19. 2. 8.  
15. 16. pro. 21  
10. 23. pro. 22.  
23. 25.  
Nephes a  
ned.

Here you may well perceiue y  
Nephes is a worde so large, that it  
signifieth seruantes and bondme,  
as well as fre men, cattell, and  
other living creatures. For it is no-  
thing else but the life, senses, mo-  
ving, appetite, and affections.

They are dead, saith GOD to

Exop. 4. 10.

Th. iii.

Moses Math. 2. 20.

Moses that sought the life, & went about to kill thee. Naphtheen, and the said phrase is uttered plainly in other wordes, meaning the same thinge, in the 24. verse of the same chapter, where God would haue killed Moses.

Nephes the life of a beaste, Pro.

12. Iob. 10. Chanetha hasam naphshe

I afflicted my body with abstinence.

Psal. 35. verse 13. here is Nephes

the body. Nephes is the whole man

with senses, will, affections, indu-

stry, endeavour, reason, memory,

intelligēce, hart, mind, brest, breath,

blond, vitall spirite, and other fac-

culties. Psal. 71. ver. 23. Gomet naphshe

he doeth good to himself. Pro.

11. vers. 17. His breath kindleth the

coales, and causeth them to burne.

He meaneth it of the breath of Le-

uiathan. Job. 41. 12.

Nephes barasa a liberal person. Pro.

11. 25. A good man regardeth the

life of his beast. Ladag nephet behemas

the. pr. 12. 10. Shammar nephes is to lay

Nephes for a  
breath.

Fol. 149.

Sharnar Ne-  
phes aslith  
gnasoth be-  
naphshi. I de-  
uife with my  
selfe, I take  
counsell of  
my selfe. I  
celebrate and  
consult.  
Psal. 13. 2.  
Nephes an  
affection, loue  
good will,  
hart.

Nephes P43  
638  
1944  
1944  
1944  
1944

[illegible]



*Christ descended not into Hell,*

the body and the whole man. for they being wounded, and at the poynt of death by tyrantes, cryed for vengeance, and of their injury.

Cim nephes to take away a mans lyfe. ps. 56. ver. 7. Barash nephes the same. Ex. 4. ver. 19. Mat. 2. ver. 20. ps. 70. ver. 3. Hashein nephes ba caia is, to preserve a man a time. psal. 66. verse. 9. for life. psal. 66. ver. 15. shamar nephes is, to watch and lay wayt for a mans life. psal. 71. ver. 10.

Nephes the  
life Gen 35.  
18. Gen 44. 30.  
twice,

Nephes the  
munde hart &  
inward partes  
pro. 16. 24.  
Pro. 19. 18. pro.  
23. 6. pro. 15.  
12.

Nephes for the life Gen. 35. ver. 18. The lyfe of Iacob dependeth on the childes lyfe. Gene. 44. vers. 30. Exo. 4. ver. 19. Iosu. 2 ver. 13. Iob. 27. vers. 8. Iudg. 12. vers. 3. Eia. 53. vers. 10. 11. 12. hier. 19. ver. 9. cap. 21. vers. 9. 7. cap. 22. ver. 25. psa. 35. verse. 3. 12. Prouerbes. 13. verse. 8. 1. Sam. 25. verse 26. 29. chap. 26. verse 21. 2. Samuel. 1. vers. 9. 2. Samuel. 14. vers. 7. for lyfe. 2. Samuel. 19. ver. 5. thre tymes. 1. of the kinges. 17. verse. 22.

3. Chap. 19. vers. 2. 3. 4. 2. of the  
 kinges. 1. vers. 13. Leuiticus. 2. Eze. 16  
 vers. 5. Ezech. 18. ver. 5. 27. Ester. 7.  
 ver. 3. Iob. 2. ver. 4. 6. Iob. 6. vers. 11.  
 Iob. 12. ver. 10. cap. 13. ver. 13. cap.  
 17. ver. 2. 8. Iob. 33. ver. 18. 20. 28.  
 30. psal. 7. ver. 2. 5. psal. 22. vers. 21.  
 33. psal. 31. vers. 8. psa. 40. vers. 20.  
 psal. 59. ver. 3. psal. 69. verse 1. psal.  
 70. vers. 2. psal. 94. verse 21. psalme  
 97. verse 11. psalm. 116. verse 5. 8.  
 psalme 131. verse 4. psalme 139.  
 verse. 13. psalm. 142. verse 10. psal.  
 143. verse 3. 6. 10. 13. pro. 1. ver. 13  
 cap. 6. ve. 26. cap. 8. ver. 36. cap. 10.  
 vers. 2. 3. Cap. 15. vers. 40. cap. 18.  
 verse 7. Cap. 19. verse 2. 16. Cap. 20  
 verse. 2. Cap. 22. verse 5. 23. 25. cap.  
 24. verse 12. cap. 29. verse 10. Esay  
 43. verse 4. Leuiticus 26. ve. 3. 11.  
 God abhorreth the Israelites for  
 their idolitry. Esay 1. ve. 14. I hate  
 and abhorre your sacrifices. psal 24.  
 ve. 4. he that hath not taken the  
 name of God in vaine, he that ta-  
 keth not in vayne, sayth the lorde,  
 my

Nephes for  
 God pro. 6. 16.

*Christ descended not into Hell,*

Nephes a  
name. Nephes  
braca a libe  
rall person.  
Prou. 11. 25.  
Nephes an  
affection or  
delite.

Nephes an ap  
petite or lust.  
Iob 38. 39. Pl.  
41. 3. Iob 33. 20  
Pl. 49. 19.

Prou. 13. 4.  
twise for last  
Nephes for  
tyrany Pl. 41. 3

my name. Iere. 5 I. verse 14. Amos  
6. verse. 8. Naphshi, and therefore  
in the margyne Munster putteth  
Naphshi, & in the text Naphshi  
name. reade pagine in Nephes  
Flamminius. and other coniecture  
vnsaindly. Hierem. 1. verse. 14.  
It is Christ, sayth God, in whom  
take pleasure, in whom is my  
light. Esaye 24. verse. 1. Math. 12.  
verse. 18. There is Naphshi, in  
whom I haue pleasure, here is Ne  
phes put for God the father.  
Our lust or appetite is not to this  
Manna, we abhor it, we haue no  
thinge els. Number. 11. verse. 6. The  
same is in Numbers. 21. verse. 5.  
Ezech. 16. verse. 27. psalme. 10. ver.  
3. Psalme. 27. verse 12. Psalme. 49.  
verse. 19. Psalme. 107. verse 9. 18.  
prou. 6. verse 30. cap. 13. ver. 4. twice  
verse. 25. cap. 23. verse. 2. chapter.  
27. verse 12. 7. preacher 6. verse. 3.  
7. 9. Deuteronomium. 23. verse. 24.  
Hier. 31. verse 12. Esa. 29. ver. 8. 16.  
Esa. 58. verse 11. Hieremias 2. verse



neither in bodye nor soule,

Fol. 151.

4. Micheas 7. verse 1. And in Exodus 15. vers. 9. I will, saith pharao, fulfill my lust, my desire, and mine affections, in spoyling these runnegats the Hebrewes. Job. 39. verse 1. Habacuc. 2. verse. 5. Job. 33. verse 22.

14. Vaticrab lashacath naphsho, his soule saith the Geneva bible, draweth to the graue. The soule can not be buried. Therefore thus translate it,

The man draweth towards corruption. Nephes shamar, is to take heed, to beware, to be diligent, Dare open

this way, to put to a mans good will, Deut. 4. verse. 9. 92. cap. 6. verse. 5.

The Math. 22. verse. 37. Marke 12. verse 27. Luke. 10. verse 27. psal. 19. verse 9.

49. Nephes and Sheol are so proper to the body, that liueth and dieth, that they are very oft ioyned together, to declare the mortality of mankind. God, saith Dauid, psalme 49.

24. verse 15. shall deliuer my life, or me my selfe, from the power of the graue: which other translate my

24. soule

Nephes bo gedin false dealers.

Prou. 13. 2.

Nephes shamar, to put to a mans will endeavour, diligence affection. Ps. 34. 3.

Ps. 49. 15.  
Nephes and Sheol ioyned together.

*Christ descended not into Hell;*

soule from the power of hell or of  
y<sup>e</sup> graue. The same phrase & words  
are in psa. 86. ver. 13. psa. 16. vers  
10. p<sup>ro</sup>. 23. vers. 14. Nephes which  
they translate y<sup>e</sup> soule is ioyned to  
silence, which signifieth the graue.  
psa. 94. vers. 17. and the life ioyned  
with shcol. psalm 88. vers. 3. Casau  
nephes, to lacke a mans pleasure  
p<sup>re</sup>acher 4. ver. 8.

Nephes. a mā's  
selfe Job. 32.  
2. Job. 33. 18.  
Job. 33. 22, 23.  
P<sup>sa</sup>. 3. 2.  
Gen. 19. 20.

Nephes a mans selfe, a man him  
self. Deu. 4. verse 15. Nom. 30. ver.  
5. 6. 7. 8. 9. 10. 11. 14. Job. 6. vers. 7  
Job. 7. verse 15. cap. 9. ver. 2 1. psal.  
3. ver. 2. psa. 6. ver. 3. 4. psa. 11. vers.  
1. psa. 18. ver. 12. 14. psa. 33. ve. 18.  
19. psa. 34. ver. 22. psa. 35. ver. 3. 10  
14. 16. 20. 28. psa. 38. vers. 12. psal.  
42. ver. 1. 2. 4. 6. 8. 16. psa. 43. verse  
5. psa. 57. ver. 1. 5. 8. psa. 62. vers. 1.  
psa. 63. ver. 2. psa. 66. ver. 7. psa. 69.  
ver. 22. psa. 71. ver. 11. 25. psal. 77.  
vers. 3. psa. 88. ver. 15. psa. 94. vers.  
19. psa. 103. ver. 1. 2. 5. psa. 104. ve.  
1. psa. 119. vers. 20. 26. 29. 82. 110.  
178. psa. 120. vers. 2. 5. psalm 123.  
ver.

er. 5. psalme 124. verse. 4. 7. psal.  
 131. vers. 3. Esay 15. ver. 4. Esa. 49.  
 verse 7. Esay 55. verse. 2. 3. Mic. 37.  
 verse. 9. Lament. 1. verse 11. 16.  
 cap. 3. verse 20. 24. 25. 58. Ezechiel  
 verse 21. Ezechiel 4. verse 14.  
 Iosee. 4. verse. 8. prouerb. 3. verse  
 2. cap. 6. vers. 32. cap. 11. verse. 17.  
 prouerb. 18. verse 7. cap. 17. cap. 19  
 verse 18. preacher 7. verse 30. Mal.  
 verse 6. chapter. 3. verse 1. 2. 3. 4  
 chapter 6. verse 11. Josua 23. verse  
 11. There died so many of surfets  
 drunkenness, that the graue sheol  
 was sayde to make her selfe wider.  
 Nephes. Esay 5. verse 14. Habacuc  
 de. 5. Wagnine in Nephes, She  
 and Katab. Chimus in psalm. 4.  
 mas 4. verse 8. Eze. 13. verse. 18.  
 9. 20. Nephes for the beration of  
 and. Deutrons. 28. verse 65. The  
 4. verse, and 66 expoundeth it of  
 the greife and paines which they  
 all sustayne 2, of the Kinges 4.  
 27. Job. 7. vers. 11. chap. 10  
 1. psalme 13. verse 2, psalme

Nephes his  
 selfe Esay 5. 14

Nephes the  
 minde, harte,  
 or affection  
 Ps. 25. 1. Pl.  
 86. 4.

All inward  
 powers Ioh  
 11. 21.



Alinward  
poures. Job.  
21. 23.

Nephes a ta  
blet Esay 3. 20

Nephes Pl. 16.  
10. a coarle or  
dead body.

Esay. 53. 12

Christ descended not into Hell,

24. verse 4. psalme. 25. verse 1. psalme  
107. verse 26. psalme. 146. verse 1.  
prou. 14. verse 10. cap. 16. verse 2.  
chapter 21. verse 10. chapter 24. verse  
14. chapter 25. verse 10. chapter 26.  
verse 9. chapter 28. verse 25. Esay  
26. verse 8. 9. Lo Nephes I adag  
to be guilty. Job. 9. verse 21. Raca  
Nephes of a broad or stout stomack  
and coage, or arrogant and proude  
prou. 23. verse. 26. Nephes a table  
Esay. 3. verse. 20. because that a ta  
blet is much desired. & so is Nephes  
put for a desire, Chimus saith so,  
rather as Rabby Abraham noteth  
because there, I meane in the hart  
is the life, and therefore they wold  
change their tablets there.  
Nephes is a body without life,  
coars, a dead body without senses  
and feeling. psalme 16. verse 10.  
Leu. 19 verse. 28. Leu. 21. verse.  
11. Leu. 22. verse 4. Nomb. 5. verse.  
Nomb. 9. verse. 10. Nomb. 19. ver.  
13. Act. 2. ver. 31. Act. 13. ver. 35. Ezec.  
16. ver. 5. where Esay prophetteth

neither in body nor soule.

Fol. 153

the deathe of Christe, hee saith,  
that hee gaue his bodye to deathe,  
Naphshi, which they translate the  
Soule. But his Soule coulde not

And Virgil in the burfall of Poli-  
lorus blith anima for the dead body  
these wordes: *animamq; sepulchro*  
*indamus*: and Lactantius in Pharnix  
led anima for the body.

Nephies for liberality. If thou shew  
thy selfe liberall to the nedy. Esa. 58.

Acenicad 2.  
Psal. 97. 10. &  
72. 13. Hier. 25.  
19. & 28. 6. Ios.  
2. 24. Pl. 33. 12.  
Pro. 22. 23.  
Nephies for li-  
berality.

The Bible printed at Geneva tra-  
lateth it thus: If thou pourest out  
thy soule to the hungry, & refreshe  
the troubled soul, the shall the light  
spring out in darknes.

The Bible reade in the churche  
saith thus: If thou hast compassion  
vpon the hungry, &c. Here is Ne-  
phies taken for liberality, for a libe-  
rall mind, and a willing affection,  
and compassion towardes y<sup>e</sup> poore.  
They should haue translated it thus:  
If thou pourest out thy liberalitye

¶

vpon

Nephes for a  
person.  
Esay 58, 10.

What nephes  
is properly.

Nephes appli  
ed to God,

The immor  
all soule.

*Christ descended not into Hell,*  
vpon the poore, and refresheth the  
troubled person, then shall thy light  
spring out in darknes.

Thus far haue I declared out of  
the canonicall bookes of the old  
testament, what Nephes is, and meaneth  
of those places, where it is found, and  
and I do not find it for the immortal  
soule in any place, but alwayes  
applied to the body, which dyeth  
man, who is consumed by age, sickness,  
or other meanes; or for breath  
which doth expire, or bloude, that  
is shed, or y senses that shal per  
or to certaine motions of the mind  
or affections, which dye with the  
body, or seruantes, persons, or  
a coarse, and dead body, to beastes  
which are al mortal, or to God him  
selfe, who hath no soule, & therfore  
doth signify God, for that he is the  
giuer of life, breath, and being, to  
all creatures: neither hath God  
an immortal soule, for that is a part  
of man, inspired by God, about the  
6. moneth after the conception, and



neither in body nor soule.

Fol. 154

haue declared in my Latin booke  
animo.

Neither is Psyche taken for the  
immortall soule, in the booke cal-  
led Apocrypha, saying, as I reme-  
ber, in the 3. of Wisdome, verse 1.  
Notwithstanding the Grekes take  
divers times for the immortall  
soul: as Plato in *Phedone* and *Axi-  
an*.

But Aristotle taketh it for that Aristotle de  
part of man that dieth, & the immor- *Ortu animaliu*  
all soul be calleth *anima*, which *de animo, 3*  
they translate soules, are the bodies *c. 5.*  
the 41. verse of Esdras 4.

In the new testament it is for the Psyche the  
as Math. 2. verse 20. Exod. 4. *life Math. 6. 13*  
10. They are deade that sought *twyse lob,*  
life of the child, Math. 6. ver. 13. *36, 14.*

12. ver. 22. Map. 10. ver. 39.

to find a mans life, is to saue it, read  
Math. 16. verse 25. of that phrase.

verse 26. Mark. 8. ver. 35. 36. 37.

19. ver. 24. 25. cap. 17. verse 33.

the 12. verse 25. in which places

the phrase above mentioned is truly

grounded. Math. 20. ver. 28. Mark.

¶.ii.

IO.

Christ descended not into Hell,

10. verse 45. Luke 7. verse 20. 23. cap. 14. verse 16. cap 21. verse 19. Iohn 10. verse 11. cap 12. verse 25. cap 13. verse 38. cap. 15. verse 13. 2. Cor. 1. verse 23. 1. Thess. 5. 23. Actes 20. vs. 10. c. 20. ver. 27. cap. 27. vs. 10. Rom. 11. verse 8. & 16. verse 4. philip. 2. verse 30. 1. Thess. 2. verse 8. Heb. 4. vs. 1. Iohn 3. 16. Reuelat. 12. ver. 1. psyche for God himselfe. Math. 18. Esay 42. 1. Heb. 10. 38. so doth God the father expound the place of Esay 42. in the 17. verse the 3. of Mathew. In whome is my delight, ex. 10x15, ex animo willingly. Ephes. 6. 6. Coloss. 3. 23. Do things willingly like good children and not unwillingly as servants who, compelled by their masters. Psuche a mans selfe. Luke. 12. Iohn 12. 26. (Actes 25, 24) 1. Cor. 12. 15. Hebrewes 13. 17. 2. Peter verse 8. psalm. 120. ver. 6. Psuche a dead body. 1. 2. 3. 27. 31. Psuche

Psuche a mans selfe,

consent, as they were all of one  
minds, and consent. Actes 4. verse  
31. phil. 1. 27.

Thou muste loue thy God, with  
all thy psyche, with all thy studey,  
and in deuour, *totò tuo sensu apper*  
*tu*, as Lyra interpreteth: with all  
thyne intelligence, wisodme, cogi  
tation, as Chrysostome: with all thy  
life, with all thy minde, as August  
ine: with all thy will and minde, as  
*Glossa Ordinaria*: w<sup>th</sup> al thy life, which  
thou oughtest to yelde vp for him,  
as Origen: Math. 22. 37. Deut. 6. 5.  
Luke 10. 27. Mark 10. 45. Reuel.  
18. 14.

To saue a man. *ἵνα ὁ σῶται* Mar.  
3. 4. Luke 6. verse 9. Actes 2. 41.  
Actes 14. verse 2. Rom. 2. 9. 2. pet.  
2. verse 14. 3. John verse 2. Actes  
7. verse 14. and 27. verse 37. Rom.  
13. verse 1. 1. Cor. 15. ver. 45. 1.  
pet. 3. 20. & 1. 22. August. Tom. 5. de  
*ciuitat. dei*, lib. 18. c. 22. calleth psychas  
men, which were in the Arke of  
Noah. By nature, all y<sup>e</sup> parts of my

Psyche a con  
sent,

Nephespsyche  
en ieuour, stu  
dy, diligence,  
mind affectio.  
Thomas A  
quino 10 E. 2. 2.  
Pl. 34. 3 G. 10.  
27. 31. pl. 71. 23

Psyche a min<sup>d</sup>.

Psyche mans  
fearful nature.

¶. iij.

bodye



Math. 26. 38.

Mark 14. 34.

Heb. 12. 3.

Iohn 12. 27.

PL 6. 4.

The immortal  
soule.

1 Peter 2. 11. 25

1 Peter 4. 19.

Reuel. 18. 13.

bodge, wherein is anye lyfe, do  
scare death: my will is vnwilling,  
my minde bered, mine affections  
moued, mine hart is wounded, my  
members shake, my brest panted,  
my legges faynt, mine hands trim-  
ble, and all my senses are amased.  
his flethe was so troubled, that he  
desired, that if it were possible that  
he might escape death.

¶ *luxu* is for the immortall soule

Math. 10. verse 27. 28. Iames I. ver-  
se 1. 1. Peter 1. 9. where Peter inter-  
preteth the rewarde, or rather the  
end of faith, to be the saluation of  
our soules.

¶ *luxu* in the new Testament  
signifieth for the most part the same  
that *Nephes* doth in the olde Testa-  
ment: notwithstanding it signifi-  
eth in two, or three places, in the  
newe Testament, the immortall  
soule, as I haue noted a little be-  
fore.

¶ Nowe leasse that anye man  
should

shoulde conceiue anye strall  
meaning, for that I do not translate  
ephes in any place the immortall  
oule, neither Psyche, but in fewe  
places, I will declare what the  
oule is by definition, and with  
what wordes it is trulye, and pro-  
perly exprested.

In this discourse yeshal haue briefe  
repeated, the errors of them, y  
one wrongfully written of y soul, Simistrall opini-  
ons of the  
their opinions opened, their phan-  
asies detected, their heresies confu-  
sion, their iudgmentes confounded, soules  
their authorities remoued, & their  
assertions condemned.

And although I do not do this at  
large in wordes, notwithstanding  
there shall be matter inoughe to re-  
call them all in the scriptures, which  
will alleadge, for the mainte-  
nance of the immortallitye of the  
oule, & for the insatiable pleasures  
which it hath so long as it departeth  
out of this body.

Utterly detest the Sadduces, and  
Epi-

Christ descended not into Hell,

Epicures, who deny & immortality  
of the soule.

Neither doe I thinke with the  
Esees, that the soules come *ex aethere subtilissimo* into these bodics, and  
when they departe to goe over the  
Ocean Sea, into a pleasaunt place,  
*in fortunas insulas, or in Campos Elysios.*

Neither with the Pharisees, who  
say & they go frō bodics to bodics,  
and into beastes, & from one to another,  
as Pythagoras praeteth, & the  
Carpocratians.

Neither w<sup>th</sup> the Seleucians, & Hermetians,  
who said that the Angels did  
create the soules.

Neither with the Gnostiques, that  
the soules are of the substance of  
God, & shall rise againe, and not  
the bodics; of this errour, was also  
Valentinus and Marcus.

Neither with Clemens Alexandrinus,  
that the soul remaineth in a  
matrice, & there travaileth for the seed  
of man, wherof the body is made.

Esees Ioseph.  
2. c. 7, de bello

Soules in fortunate yles.

Pharisees.

Soules going from bodics.

Ioseph. 2. c. 7, de bello,

Irenaeus lib. 2. c. 59.

Seleucians.

Angels created soules.

Gnostiques in the yeare of Christ 108.

Soules of the substance of God.

Anno 135.

Clemens 215.

in Eglog. in Hip

Soules in the

matrice.



Neither with Origene, Proclus, & Aglaophon, who affirme that the soule is in paradise, and there synneth, and therefore to be thrust and inclosed in þe body as in a prison, for his punishment and purgation.

Neither with the Maniches, who holde that the Soules go into the globe of the moone, and from thence into the globe of the sunne, where when they are sufficiently purged, like as our purgatory prectors descende, they are translated in to the region of saintes.

And they say that þe soules which are in beastes, and men are all one, and to be of the substance of God, with Cerdon & Marcion.

Neither with Tertullian who calleth þe bosome of Abraham no heavenly place, but a region higher then hell, where the soules are refreshed vnto the resurrection: and that this bosome of Abraham is a temporall place for the Soules, and that they are sequestred in hell daye.

Origene. 2. 15.  
Epiphani. Tom. 1. Lib. 2.

Soules sinned before the bodies.

Maniches 285.  
Soules in the sunne and moone.

Purgatory.  
Epiphanius in Maniche.  
Hieron. Tom. 9. Theodoret olimpiod.

Soules of the substance of God.

Tertullian Lib. 4. contra Marcionem.  
Bosom of Abraham.

Lib. de anima.  
Soules in hell vntill the last daye.

un

*Christ descended not into Hell,*

Soules in hell  
vntill the last  
day

untill the day of the I. orde. If they  
be yet in hell, what needed Christ  
to descend into hell, or what did he  
there?

Origene.  
Soules in an  
earthly place.

Not with Origen, who appoynteth the soules to be in an earthly  
Paradise, as in a schoole where  
they are taught of all things, which  
they had seene in the worlde. Not  
withstanding in the 3. Hom. vpon  
Luke, he sayth, That the soul departed,  
deserueth to see the Angels, the  
holy ghost, the Lorde our sauour,  
and God the father. Beholde his in-  
constancie.

Inconstancy.

Arabian. 330.  
Euseb. 6. c. 37.

Soules dye  
with the  
bodies.  
priscilianistes  
anno. 380.

Neither with certaine Arabians,  
who affirmed that the soules died  
with the bodies, and shoulde rise  
with the bodies.

Soules of the  
substance of  
God.  
Epiphanius in  
Anchorato.  
Soules in a  
certaine custo-  
dy.

Neither with the Priscilianistes,  
that the soules are of the same na-  
ture and substance that God is of,  
and willing to descende out of hea-  
uen, to be exercised in these bodies.

Neither with Epiphanius, that the  
souls are in a certain custody, there  
uedreel

referred untill the last day.

For with *Lazarus*, who appointeth one safe custodie for all the soules unto the day of iudgement.

Neither w<sup>th</sup> *Hierom ad Paulinam*, who saye, that Abraham, althoug<sup>h</sup> that he be in a place of refreshing, notwithstanding it is written that he is in hell with Lazarus.

For with *Tertullian*, and others of our dayes, and the *Luciferians*, who say, that one soule begetteth another, as one bodye another: whiche error I haue confuted at large in my booke *de animo*, and upon the second of *Genesis*.

Neither with the *Pelagians*, who contend that the soules of infantes haue no more sin then *Christs* had.

Neither with them that affirme, that the soules of the wicked be turned into deuilles when they are dead.

Neither with *Chrysostome*, who will haue all good mens soules to be in hell, til *Christ* descended, and deliuered

*Lactantius*  
Lib. 7. c. 21. &  
6. c. 4. Lib. 6.  
c. 3.

*Hierom* 488,  
*Abraham* in hel.  
Soule begetteth the soule.  
*Tertul. Apol.*  
*harius*. August  
Lib. 83. quæst.

30. *Hierom ad*  
*Marcellin* and  
*Anaply*.  
*Pelagians*. August  
lib. 4. c. 6.  
*traduas epist.*  
*pelagianorum*  
Soules of infantes not  
sinnefull.  
August, ad mod  
quod uult de  
um.

Soules of the wicked turned into deuils.  
*Chrysostome*  
hom. 18. in 8  
*Actorum* hom.  
4. in *Marki*  
Luke 16.



*Christ descended not into Hell,*

Hom. de diti  
re & lazaro.  
Souls vnrewar  
ded.

Chryst. vpon  
the Hebrues  
11. Hom. 28.  
Beholde his in  
constancy.

Euthy. vpon  
23. Luke.

No righteous  
man hath re  
ceined the  
promise.

Barnard in 2.  
hom. pm. sanct  
Souls in the  
entry.

Iohn 23. pope  
11. Milles.  
Milles.

No soule shall  
see God be  
fore the last  
day.

liuered them. And likewise none to  
receiue any rewarde till the resur  
rection, but Abraham and paule to  
looke to be rewarded, and Abel to  
sitt vncrowned, and Noac likewise  
though they haue presented vs with  
labour, and paines, and conflices,  
they shal not present vs in crownes  
if they be yet unrewarded, how the  
did Christ deliuer them: where did  
he bestowe them?

Neither with Euthymius, who  
saith, that no iust mans soule as yet  
hath receined the promise. The  
like dothe Theophilact vpon Luk.  
23. and Theodoret vpon the 11. to  
the Hebrues. Aretha vpon the 6. of  
the Reuelat. with Iustinus Martyr.

Neither with Barnard, who ap  
pointeth the scales to stand in the  
entry, but not yet entred.

Neither with Iohn the 23. pope of  
that name, who defended & caused  
it to bee preached in Paris, that no  
Soule should see God before the  
last day.

Nei

neither in bodye nor soule.

Fol. 159.

Neither with the y sende all the fathers before Christ to hell, as Damascene, who saith that Christes soule deified, was made very God and descended into hell, for if his humaine soule had descended it coulde have done nothinge, for that it was and is a parte of man.

Neither with the papistes, that saye that infanties dying without Baptisme are damned in Limbo *Purgatorium*.

Neither with the papistes, who make three hells besides the lowest, which we onely acknowledge, the other the scripture denieth. Is it reason to sende infanties, that dye without Baptisme to hell: to *Limbus infantium*: are they not foreknowne of God: did he not love them: are they not in the covenant of the blessed seade of Abraham: are they not written in the booke of life: are they not created of god: are they not y chil-

Infantes saued  
Limbus infan  
tium,

Limbus  
patrum.

Cortesi<sup>us</sup> in 4  
sent. dist 3.

Two places.

*Christ descended not into Hell,*  
children of God: are they not pre-  
destinated of God?

Neither with the whole rable of  
the barbarous schoolemen, and  
Doctor Smith nowe of late, who  
within this two or thre hundred  
yeares, have inuented a place cal-  
led *Limbus patrum*, the third hell, or  
fourth after som, where the fathers  
lay till Christe came to fetch them  
out.

And bicause that the old doctors  
seduced by the translation of the  
72 interpreters, being Jewes, that  
translated the Bible, or rather tho-  
rough their ignorance in the hebrue  
tongue, did send Christe to the ne-  
thermost hell, for the olde authours  
knew of no more, but of two places  
out of this worlde, Heaven, & Hell.  
The schoolemen, as Thomas, and  
Bonauentura with the rest, do not a-  
gree of the placing of these helles.  
For some place Purgatory highest,  
some *Limbus patrum*. The olde auc-  
thours that knewe no mo helles but  
one



one, sende Christ thither. The bar-  
 barous Dunces supposing that to  
 be an absurdity, that Christ should  
 goe to that hell, where there is no  
 redemption: forged an other place,  
 and called it a parte of hell, or the  
 skirtes of hell, oute of the whiche  
 Christ fetched the fathers, and ter-  
 med it *Limbus patrum*, a place as vn-  
 knowne to the scriptures and olde  
 writers, as the word is in that sig-  
 nification in all tongues.

The dunces  
 inuented *Lim-  
 bus*.

*Limbus pa-  
 trum*.

Purgatory a-  
 monge the  
 Grekes was  
 not determi-  
 ned neither

Neither with the Papistes, who  
 affirme, that many souls go to pur-  
 gatory, whiche some saye is on the  
 right hande, as you go to hel, some  
 on the left, some in mount *Aetna*  
 in Sicily, some in *Torrida zona*,  
 some in the Poone, some in Ire-  
 lande, as ye maye reade in these  
 verses.

credited of the  
 Grekes vntill  
 the counsell  
 of Ferrara in  
 the yeare of  
 Christ 1438.  
 which deter-  
 mination  
 when they re-  
 turned was re-  
 fused & repea-  
 led.

When purgatory did begin,  
 they did dissent, and stryue therein:  
 Some say when God did creat all  
 Other when that Angels did fall,  
 Some

Math. wys  
 Marius Lutz/  
 Bona.

*Christ descended not into Hell,*

Some say that none therein did dwell  
till Christ was come & harried hell.

Some saye that then it tooke effect,  
& there mens faults & dedes correced  
they do not knowe the ende of it,  
that doth require (say they) some wit.

Some say the end must nedes be that,  
whē Christ shal com to iudg ech man.

Alixander the  
6. pope

Alexander sixt of that name  
denieth that, & them doth blame  
that so do teache, or yet defende,  
and all such men to hell doth sende.

Rolar.

I can (saith he) of pardon giue  
ten hūdreth thousand yeare & more  
to them that me feare and beleue.

This can I doe after the last  
day of iudgement, this I holde fast  
what dar Christ say if thou do bring  
my bull, & pardon with my ring.

Thus shalt thou scape the daie of doo  
such parcons I do giue at Rome.

As they dissent how it began  
so do the schoole men euery man.

They discord in their gloses vaine  
in their argues they do remaine,  
seeking out their formalities,

vsing

neither in body nor soule.

Fol. 161

vsing their auncient quidities.  
Most say that it is one great parte  
of hel, wher soules do fele the smart,  
the highest of the fourfold hels,  
not the lowest where deuils dwelles;  
Neither *Limbus infantium*,  
nor yet *Limbus* of old *patrum*:  
but one as fierce in punishment  
as any of the, wher soules are shent.  
Some say this place is as you goe  
in a darke dongeon full of wor:  
vnto hell gates on the right hand,  
this is the popish gainfull land.  
Other all this stoutly deny,  
and on the left hand they can it spy:  
The monke *Odilo* doth soules roste,  
in the mount *Aetna*, & ther the tost  
for there he placeth Purgatory:  
*Pollidor* telleth this lying story.  
Some say *Saint Patrique* placed it  
in *Ireland*; these men lack wit.  
Some in the fire aboue the ayre,  
wher yse & cold are, with great care.  
Some vnder *Zana tortida*,  
where are *incendia feruida*:  
the soules are burnt & rosted there,  
where

Volunt. poly-  
dor. 6. c. 9.



**Manichei.**

*Christ descended not into Hell,*  
where fire flames do fume & fere  
Some send them vp into the moon  
wher whē they ar purged somewhat  
from thence into the region  
of saintes names doth thē translate.

**Empedoc.**  
**Tusc. 1.**  
**The soule**  
**blūd.**

Neither with Empedocles, who  
tearmeth his soule to be cloud about  
the harte, nor with others, to be a  
parte of the braine, for they must  
nedes dye with the rest of the body,  
wherof they are a part.

**The soule is**  
**the life.**

**Zeno.**

**The soule is**  
**harmony.**

**Aristoxenus.**  
**Democritu.**

**The soule of**  
**Atomes.**

**Dinarchus.**

If the life which is in the senses, or  
the fyre, as Zeno phantasieth, it must  
be quenched.

If the harmony of Aristoxenus, or  
Atomes of Democritus, it must be  
dissolued.

If an harmony of the foure Ele-  
ments, as Dinarchus doteth, it must  
perish with the Elementes, wher  
we shall haue a new heauen, and  
new earth.

**Seuerus.**

**A woman the**  
**works of the**  
**deuill. Epi. Ph.**  
**Tom. 3. lib. 1.**  
**Ecc. 45.**

Neither with Seuerus, who  
defended that a woman is the work  
of the Deuill, and man from the  
nature

hanell upward, is the woꝝk of God,  
and from the hanell downeward  
woꝝke of Sathan, and matrimony  
likewise.

Neither with Hierarhcas, that de-  
nied that children perteyned to the  
kingdome of heauen, because y they  
had no merites.

Children not  
sated.

Hilar. 6. de

Trinit.

Nowe let vs, as we promised de-  
fine the immoꝝtall soule, & proue y  
same definition by y scripture.

The soule de-  
fined.

The soule is an inuisible substance  
without a body, created immoꝝtall,  
which God gaue with bꝛeathing v-  
pon Adam, what time as his body  
was made perfecte, and is now in-  
fused by G D D into the child a-  
bout the sicke moneth after the con-  
ception.

His outward bꝛeath signifieth  
that he gaue an inward substance,  
as when he bꝛeathed vpon the Apo-  
stles, his bꝛeath was an outwarde  
signe, but withe that hee gaue the  
holye Ghost, so with his bꝛeath hee  
gaue the immoꝝtall soule. And thus

The breath of  
God was an  
outward signe

*Christ descended not into Hell,*

I translate the 7. verse of the 1. chapter of Gen.

The immor-  
tall soule

And Iehoua Elohim hath shaped this man of the mold of the earth: & breathed into his noſethrils the ſp-rite of liues: & this man was made a liuing creature.

Preacher. 12.

In this verſe is conteyned þ per-ſect creation of man, the body of the earth, the ſoule from God.

Neshama,  
Shamaim.

This place describeth vnto vs þ ſoule of man from whence it com-meth, and who giueth it, and the immortallity thereof: from heauen it commeth: ſoꝛ Neshama hath his name of Shamaim heauen, ſoꝛ that the immortall ſoule commeth from heauen, as I diſcoure a litle after. And God giueth it, in ſo muche as he breathed it into man.

Caïm.

And that it is immortall þ worde Caïm liues, whiche is the Duall nomber, declareth: ſoꝛ to other li-ving creatures God onelye giueth life, Nephes caia: þ which he giueth alſo to man, which ſignifieth all our ſenſes,

Nephes caia:  
the ſp-rite of  
liues.



senses, moving blood, vitall spirit, body, affections, and other faculties which rise with the bodye, and dye with it.

But this spirit of liues declareth an immortallity, that wee liue in this life by faith and hope, and shall liue in the next euerlastingly.

And where ye haue this Hebrue worde Caiim in the duall number, **Caiim** it signifyeth immortallitye, as the tree of liues, of the which if Adam had tasted, it would haue brought immortallity.

It is no good sense to say that man was made a liuing soule. For man was not made, nor is not a liuing soule, but a liuing creature: for the soule is but a parte of man, & there- **A liuing soule is the body.** fore a man cannot be a liuing soule.

Neither is the Hebrue worde which is here translated in y grea- **Nephes,** test Bible the soule, applied to the immortal soule, but to those powers only an qualities, which rise with the bodye, and dye with the bodye. **The sensitiue life.**

The transla-  
tors of the  
greatest Bible.

1. Cor. 15. 7. 43.  
1050.

ἡ ἀνάστασις  
τῶν νεκρῶν.

*Christ descended not into Hell,*

A marvell why they translate the  
Hebrie phrase here the living soul,  
when as alwayes in the first chap-  
ter they translated it, as it shoulde  
be translated: A living creature.  
What this living creature is, Paul  
declareth verie well, where he  
speaketh of the resurrection of our  
bodies.

Here it appeareth manifestly  
this living creature, which they  
translate a living soule, is the body  
and not the soule, which neither  
dieth nor riseth againe. The bodye is  
sowen, that is to say laid in the grave  
without honour, euen a dead piece,  
and a deformed, but it riseth comly  
and glorious: it is sowen feble and  
weake, but it riseth with power and  
might: it is sowen a bodye that had  
life, or rather that hath all the senses  
and other powers quenched with  
death, but it shall ryse a bodye spi-  
rituall: there is a mortall body, and an  
immortall. As it is written, the first  
man

man  
1st. 11

man Adam is a liuing creature, the  
second is a liuelye spirite, that is to  
say, a spirituall body, or a man risen  
againē spirituall.

The firste man Adam, was of the  
earth, earthly. the second man from  
heaven, heavenly.

Hitherto by an Antithesis, we  
haue described mans nature, and  
fragile condition, and corruptible  
state, till the resurrection, and his  
perfection after the resurrection: &  
how that the bodye is corruptible &  
mortal, and after the resurrection,  
incorruptible, and immortal. And  
this latter part of the 47. ver. I vn-  
derstand of Adam, and of his faith-  
full posterity, as Ambrose & Hye-  
rome do. The Grekes vnderstande  
it of Christ, whose bodye was mor-  
tal, as ours are, & after his resurrec-  
tion immortal. But of this I haue  
noted largely vpon 1. Cor. 15.

The immortal soul returneth to  
God that gaue it, and is in Abra-  
hams bosome, in paradise, & in hea-  
uen.

The soule is  
in heauen.



*Christ descended not into Hell,*

ne. Neither doth it die with the  
body, as the Sadduces seduced men.  
Neither are the soules of the same  
eternity with God; neither are they  
of the substance of God: neither do  
they goe from men in to beastes:  
neither fro beastes into men: neither  
haue men and beastes all one soule,  
as the Maniches do dreame, and  
as the translation to this seuenth ber.  
seemeth to affirme, in saying that  
Man was made a liuing soule, which  
should be translated a liuing creature.

The Maniches deny the resurrec-  
tion of the bodies, and affirme that  
the soules shall rise onely, for saye  
they, it is in Paul, The body muste  
be given to Sathan, that the spirite  
may be saved: wheron they falselie  
gather, that the bodies shoulde not  
rise, but onely the soules.

Againe 1. Cor. 15. man is called  
Nephes a liuing creature, because  
he hath life, bloud, senses, moving,  
and affections, as other liuing crea-  
tures

Maniches.

Theodoretus.

Nephes.

man's name. Man is here called the  
earth, because that he should vnder-  
stand that he is earth & returneth  
to earth. And therefore called in la-  
tin Homo, an earthie creature: A-  
noch in hebrew, for that he is mor-  
tall, and full of corruption; as in  
greke brotos.

Homo a l hu  
mo. a man.  
Anoch.

Neshama, as Esra' upon the 7. of  
Gen. and Rabby Salomon upon the  
150. Psal. say, is alwayes applied  
to the immortal soule of man: or els  
to God: which both I will proue  
in this discourse. It is in Genesis  
2.7. Ichoua Elohim formed this  
same man dust of this earth, and  
breathed into his nostrilles the  
breath of liues: and this man was  
made a liuing creature. Thus farre  
the text.

Gen. 2.7.

Gen. 2.7.

In the creation of all other crea-  
tures, Moses bleth only Elohim,  
and likewise in the creation of man  
and woman, Gen. 1. 26. 27. 28.  
to declare that all thinges are  
the workeman shippe of the  
whole

Christ descended not into Hell,

whole Trinity. But here, where he  
more exquisitely describeth the na-  
ture and dignitie of man, he addeth  
also Iehoua: which is the Essential  
name of God: formed) God facione  
the body of the earth, that man may  
know that he is but dust. Gen. 3. 16  
Gen. 18. 27. Psalme. 103. 14. Psalme  
104. 29. and this body he calleth a  
living creature: because that man  
hath the vegetative and sensitive  
life, comon with other living crea-  
tures: and besides, Nephes Caia  
which signify all our senses, blood,  
complexions, phleme, cholor, me-  
lancholy, & all affections. He brea-  
theth into man *Neshmath caim*  
the spirite or breath of liues: which  
is the immortall Soule inspired  
God. For with breathing, which  
was an outwarde signe, he gaue  
an inwarde thing, and that was the  
immortal soule: for as Christ brea-  
theth vpon the Apostels, gaue them  
the gistes of the holyc Ghoste: so  
with the breathing vpon Adam, he  
gaue

Nephes caia.

Neshmath  
caim.



gave him the immortall Soule. In  
his nostrils. why did hee breathe in  
his nostriles: to signifie unto vs  
mortal men, that he inspired  
inward immortall Soule.

The immortal  
soule.

Neshama.) The immortall Soule  
is inspired by God, and called Nesh  
ama, for that it cometh from He  
men, and from God, and thither  
shall returne: and proper to man  
and to none other creature. Where  
after that Moses had declared  
that all kinde of beastes had died:  
he addeth also man, in whose nose  
there was the breath of the Spirit  
of liues.

Praer. 7.

read a note

Iob. 12. 10.

Gen. 7. 22. Gen

Neshama is for the immortall soule in  
this phrase: Deu. 20. 16. suffer none  
to live, in whom is the immortall  
soule Neshama.

Neshamath  
ruac caim.

Gen. 7. 21 22.

23.

Deu. 20. 16.

He willed them to kill all the men  
of those seauē nations: and no bea-  
stes: if hee had meant both men &  
beastes, he woulde haue saide Col  
hanephes: as is specified in Iosua.

Iosua 6. 21.

Col hanephes?

is spoken of

man and bea.

*Christ descended not into Hell,*

Iosua. 10. 28. 39. 32. 33. 35. 37. 38.  
40.

Iosua. 10. 28.

Iosua. 11. 11.

Iosua. 11. 14.

Where as Iosua destroyed man  
and beast, it is added: both Col Ha  
nephes, and Neshama. Iosua left no  
thing undestroyed in Hasor: But  
in the other cities he killed onely  
the men where Col Neshama  
applied onely to mankynd.

This kind of speech is oftentimes  
in scripture, to saye that the soule  
and lyfe is gone out of the bodye.  
when as it is but sickened, greued  
and bered, as Psa. 107. ver. 5. They  
were so hongry and thirstie, that  
their lyfe and soule failed them,  
notwithstanding they were not  
deade. So Knataph is vsed psal. 61.  
verse 3.

A certaine magistrate came to  
Christ, and sayd that his daughter  
was dead: But Christ said that she  
was not dead but slept. Mat. 9. 9.  
18. 24. 25. 24.

There was one that brought his  
sonne, who had a dumbe spirit to  
Christ.

Christ, which when Christ had ere-  
pulsed, the chylde was as good as  
dead. In somuch, that many sayde  
that he was dead. Mar. 9. 17. 26.

There is a manifest place, Act.  
20. ver. 7. I o where a yongman one  
Eutichus fell out of a window, and  
they toke him by dead. Notwith-  
standing Paul saith that the lyfe  
was in him.

When as Abigail, had tolde her  
husband Nabal the heauy message,  
and violente entent of Dauid, his  
hart was dead within him, and yet  
he liued ten dayes after. 1. Kinges.  
25. 37. 38.

When Iacob knewe that his son  
Ioseph was a liue, his spirite reuy-  
ued, his spirite was not out of him.  
Gen. 45. 27.

Raab saith; when we heard of you  
O Israclites, our hartes were ama-  
sed, neither remayned there any  
breath or lyfe in vs. Iosue. 2. verse  
11.

There



*Christ descended not into Hell,*

There was an Egiptian, who neither eaten bread, nor dronke anye water by the space of thre daies, vnto whom Davids soules ours gaue meat & drinke, & his spirite returned into him againe. *3. kinges 30, 31. 1. Sam 30. 12.*

The Quene of Saba was so affonied and in such admiration wth Salomon and his pompe, that there was no breath nor life in her. *3. kinges. 10, 5. 2. Croni, 9. 1.*

*3. Kinges. 17.  
17.*

The wydowes sonne of Sarphat was very sicke but not dead there are the wordes, his sickenesse was vehement, that no breath appeared or sturred in him.

Thus far the text, other translate it all wronge, who say y there remained no breath in him. For the hebreue worde Natar is not to remaine, but to stir, to leape, to moue as in the 37. of Iob. Mincharte say Iob is moued out of his place.

Liby veietet miminocomo: neither

neither in bodye nor soule.

Fol. 158.

as his harte put out of his body,  
out of his place, but amased, and  
troubled. Ps. 146. 7. Iehoua maketh  
prisoners to skip Ps. 105, kinge Pha  
ro made Ioseph to skip for ioye  
when he went out of prison. Besides  
this, if his soule had bene out of  
his body, it had bene in heauen: fro  
whence Elyas could not haue fetcht it  
; it was glorified, and should not  
haue returned to the corruptible  
body, nether saith the text, that the  
childe was dead, but very sicke: one  
may be very sicke and not dead, as  
this childe was, so whē one is asse  
med he is as one dead, as Daniel;  
in whom remayned no breath, yet  
was not he dead. How coulde he be  
dead, when he mesured him selfe. 3.  
times vpon the childe, and by the  
beate of Elias, the childe not cleane  
dead remained and recovered and  
this is proued by the 21. and 22. ver. 22.  
where Elias desireth God that the  
life of the childe might be refreshed,  
restored, renewed, recovered, let his  
liuely

Iob. 37. 2.

Pl. 146.

Ps. 105.

Neshama,

Dan. 10, 17.

3. Kinges. 17. 21

*Christ descended not into Hell,*  
liuely spirit come to him, his senses  
renewed, his mourning restored.

Let his lyfe returne, that is, let  
the child be comforted, and his lyfe  
be restored, so is Shub used, ioyner  
with Nephes. Sam. I. 16. so ps. 116  
8. Isa. 19. 8. It is manifest of the  
**kinges 17. 18** mothers complaint, that the child  
was not dead, when she sayde, Ca-  
mest thou to me, to make my sonne  
dye? Ergo as yet he was not dead.  
And it appeareth in the prayer of  
Elias in these wordes, that the child  
was not dead, but lay in a trance,  
O Iehoua my God, willest thou so  
afflict the widow, and kill her sonne?  
Ergo he was not killed, as yet.  
Then saith Elias, O Lorde let the  
childes lyfe come againe, let him  
liue againe, let him liue and not die,  
let him recouer this sicknesse, let  
him come to himselfe. Shub nephes  
is eloquentlly exprested in Laten,  
*Colligere* sc, a man to refresh, to com-  
fort, to recreat and to come to him-  
selfe. God heard the prayer of Elias,  
and



*Neither in body nor soule.*

Fol. 160

and the child reuiued. Behold (saith  
Char: thy sonne liueth: yea he is re-  
uiued: so is Caia bled Gen. 45. 27.  
For when Iacob saw the chariots of  
Ioseph had sente to fetch him into  
Egypt, his spirite reuiued, and yet  
was he no more dead the this child.  
So is Caia bled Gen. 19. 19. to re-  
uiue, to reuiue, to make alieue, & yet  
Loth was not deade. Lechacheioth  
Naphshi, If I shall walk (saith Da-  
uid) in extreame daunger, thou reui-  
uest me, thou comfortest me, & pre-  
seruest me.

I woulde alleadge an hundzeth  
places to this effete, if the matter  
were not euident.

As concerning the child, this saith  
Pagnine.

He was thought to be as one whose  
pulses and motion ceased, and brea-  
thing appeared not. But as neither  
Dauid nor Loth were dead, though  
they were reuiued: no more was  
this child, though lying in a trance.

**Z.**

Nesha

Gen. 45. 27.

Gen. 19. 19.

Neshama

Zarephtha is  
a towne be-  
tween Tyre &  
Sidon.

Ioseph. 3. c. 7.  
Neshama. Pro  
20. 27.

Neshama  
Ruac. Esay. 42.  
5. Esay. 57. 16.  
Job. 12. 10.

Neshama ap-  
plied to God.

Melancthon.  
The formati-  
on of man in  
the mothers  
wombe.

Last. de opi-  
fic. c. 29

Goldsm. Psal.  
139. 16.

72. interpre-  
tors.

Read my  
booke de ani-  
mo.

Neshama is applied to the sonne of  
the wydowe of Zarephtha: and to  
Daniel .10. 17. and to Christ, Esaye  
2. 22. and to man, Iob. 26. 4. Iob. 27.  
3. Iob. 34. 14. Ps. 105. where I have  
noted more.

Neshama, saith Salomon, Pro. 20. 27  
is the lanterne of Iehoua given to  
man as a most precious and immor-  
tall iewel, and to lighten man. 1.  
Cor. 2. 16. In Esay, Neshama and  
Ruac are ioyned together, and giue  
by Elohim Iehous.

Neshama applyed to man, it is his  
immortall soule: to God, it is his  
spirite, power, grace, and might. Iob.  
4. 9. Iob. 26. 4. Iob. 32. 8. Iob.  
33. 4. Iob. 37. 10. Psal. 18. 16. Esay.  
30. 33.

Let vs declare y<sup>e</sup> whole formation  
of man. The first sixe dayes after  
generation and conception, y<sup>e</sup> thing  
ther begun is a rude piece without  
fournie, or facie, an imperfect masse  
which Dauid calleth Golé. And this  
imperfect creature is declared like  
wile

Neither in body nor soule.

Fol. 170.

wise by Racam, & Iatser, which sig-  
nifie to make a thinge vnperfect,  
which he made by dayes.

Now it is cal-  
led εἰσποῦς  
and fetus, in  
hebrue go-  
lem.

And after 12. daies the liuer, hart  
and braine are made. This verse

woulde bee other wise translated  
then it is in the Geneva bible. In  
the conception of Christ, who was  
conceiued of the seede of Mary, by an  
other worde the angell calleth it  
τοῦ σπέρματος, and in Mathewe it is

Luk. 1. 35.  
Math. 1. 20.

σπέρμα. And in hebre Christ was  
burmed first vnperfectlye of h seede  
of Mary in the matrice; as Dauid  
was, least that we should imagine

Dimerit.

with the Dimerites that the body of  
Christ was Coessentiall with the  
diuinity and Godhead. In the same  
manner were the Monothelites and  
Eutychians:

Monothelites,  
Eutychians.

After the conception, that thinge  
that is conceiued hath none other  
life, vntill the 70. day; or at moſte  
vntill the 100. daye, then the vege-  
tative lyfe; which is cominon with  
all other liuinge creatures as

The childe  
vulgaris.

Vegetating  
life.

Z. 9.

wel



**Sensitive life.**

**Hierom. Au-  
gust. de.  
Ecclesiast.  
dogma. c. 18.**

**The immor-  
tal soule.**

**Preach. 12. 7.  
Iob. 26. 4. & c.  
27. 3.**

*Christ descended not into Hell,*

well herbes, plantes, trees, beastes,  
fishes, soules, as men: and consist-  
eth in growing, nourishing, and en-  
creasing: and from the 70. or 100.  
day after the conception, vntill the  
6. moneth commeth into it the sen-  
sitive life: and this is onely in be-  
astes, in animantibus; and in men,  
and not in herbes and trees: & this  
consisteth in feeling, discerning,  
desiring, mouing; willing, seeing,  
hearing, breathing, fearing, & so-  
rowing.

About the first moneth the immor-  
tal soule is infused. And Paul 1. The-  
ss. 5. 23. maketh this diuision, where  
he saith: The God of peace keepe  
you sound and whole, that your spi-  
rite, life, and body, maye be kept  
safe, and without blame, vntill the  
comming of our Lord Iesus Christ.  
The spirit he calleth the immortal  
soule, as Salomon both: the life the  
senses, and vitall spirite, with af-  
fections: the bodie the receptacle  
both: and encreaseth, and groweth.

as thinges vegetatiue do.

Gregory Nilene is of mine opinion, as concerning the exposition of this place. Whether Lyra, nor the Ordinary gloss differ greatly from me. I expound it of the soule, as doth Didimus who is reprov'd of Augustine, Chrysostome, and Theodoret, who reprove Apollinarius for expounding it as I do. Ambrose, Theodoret, and Augustine, call this spirite the grace of the holy ghost: I call it the soule.

The Grekes and Latines, follow-  
ing the 72. Interpretours, as Augustine, and Theodoret, prove by Exod. 21. of Exod. that the soule must needs come into the body, when the body is perfect with all his partes, members, and proportion: where Moses giueth this law, That if a man beate a woman, and if the child shall not be borne with his full shape, she that caused her to deliuer her child, shall yeeld life for life: but if she be without shape, hee shall by arbitrament

August. Tom.  
3. de Eccles.  
dogm. c. 19.

Theodoret.  
dial 2.  
The spirite.

August. Tom.  
4. quest. ex  
vet. test. c. 23.  
Theodoret in  
Haret Fab.

Exod. 21. 22.

Z.iii.

bitrament

*Christ descended not into Hell,*

**Iob. 10. ver. 8.**  
**9. 10. 11.**

**Which is go**  
**Iem. in Plal.**  
**239. 29.**  
**Mola embryo**

**The immor**  
**tall soule**  
**Caiim.**

**Ruac**  
**Ruac.**  
**Luk. 23. 46.**  
**Psa. 31. 6.**  
**Act. 7. 59.**

**Caiim is the**  
**immortall**  
**soule.**

bitrament paye according to the request of her husbände. Which place, saith Augustine, Iob in like manner describeth. First, the whole frame and proportion of the body, and then the immortall soule, in the 10. ver. he saith that God poured him out like milke, and like cruddes of chese hath put him together. And in the 11. verse he addeth the frame of the whole bodye, as skyn, fleche, bones, and sinewes, and in the 12. verse. The immortall soule, which God gaue him of his abundant mercy, and the same soule he calleth his spirite, as Christ doth.

Iob putteth the Hebrue word Caiim in the duall number, to declare that God gaue him two lines, one here in this world, and an other in the next, immortality.

Let vs now ioyne vnto these the creation of Adam the first man, that we may consider howe all these do agree.

Who gaue this soule: God did inspire



*Neither in body nor soule.*

Fol 172

inspire it. What did he inspire: the im- <sup>Gen. 1. 7.</sup>  
mortall soule. What calleth he that? <sup>Neshama ch</sup>  
Nishmath caiim. What is Neshama? <sup>Caiim.</sup>  
and what is Caiim? Neshama is the <sup>Neshama</sup>  
immortall soule which God dothe <sup>Caiim.</sup>  
give, and Caiim is ioyned with it  
in the duall number, to declare the  
immortality of it, both in this life  
and in the next.

In the 57. of Esay God is saide to <sup>Esay. 57. 16.</sup>  
make the soules Nishmath. Of the  
which there I haue noted, and be-  
sy largely vpon Iob. 26.

Esra writing vpon the 7. of Gen.  
saith that Neshama is proper to  
man onely, & Rabby Abraham y it  
is not founde without man. Heade  
my note vpon the 150. Ps.

Iosephus to answere both to Nish- <sup>Iosephus lib. 7.</sup>  
math Caiim, and to Nephes caia,  
translateth them  $\pi\nu\epsilon\tau\mu\alpha$   $\kappa\iota$   $\lambda\upsilon\chi\eta\nu$ ,  
meaning as Moses doth by Nesh-  
ma and Caiim the immortall soule <sup>Nephes caia</sup>  
and by Nephes caia the life which is <sup>the life</sup>  
vegetatiue and sensitiue.

**This**

Wisdom. 15.  
75. 11.

*Christ descended not into Hell.*

This place is expounded by the  
15. chapter of Wisdome, where it  
saith, that God giueth to man a wor-  
king life.  $\psi\upsilon\chi\eta$   $\epsilon\upsilon\epsilon\rho\gamma\sigma\alpha\upsilon$ , expres-  
sing y<sup>e</sup> sensitiue life, vttered by Mo-  
ses in Nophes Caia, and Neshmath  
Caum, it calleth the vitall spirite,  
 $\pi\upsilon\epsilon\upsilon\mu\alpha$   $\zeta\omicron\tau\iota\mu\omicron\upsilon$ , the immortall soul.  
Read my note vpon Wisdome 15.  
The immortall soul is called Ruac,  
which returneth to God that gaue  
it. If it returne to God, Ergo from  
God it commeth, and from heauen.  
For they say, y<sup>e</sup> Neshama hath his  
name of Shamaum, heauen, because  
that from thence the soul commeth,  
and thither returneth.

Ruac.  
immortall  
soule. Preca.  
11. 7.

Neshama.

Adam.

Thither returned the soul of Ada-  
immediatly after his departure out  
of y<sup>e</sup> body: thither Enoch his body &  
soul: as some say: thither Abrahams  
soul, thither all the faithfull fathers  
soules, thither Elias with his bodye  
in the sighte of Elisæus, thither the  
poore Lazarus soule in Luke, thither  
Christ himself in the p<sup>re</sup>sence of his  
Apostles

*Neither in body nor soule.*

Luk. 16.

Act. 1.

Act. 7.

Apostles, thither the soule of Stephā,  
thither Elias and Chziste ascended,  
even vnto the seate and maiestie  
of Ichoua: as in a figure at the  
next impression (God willing)  
shall be manifestly, & more  
at large exprested, together  
with other matter, & fi-  
gures to this booke  
appertaining.

FINIS.

The





THE BELIEFE OF A CHRIS  
TIAN CALLED THE COMON CREDI  
as it is repeated in Augustine ad Pe  
trum Diaconū, tom. 3. page 231.

*likewise in his book de fide & symo*

*do, pa. 144. also de symbolo ad*

*Cathe. lib. 1. cap. 3. & 5. lib. 3.*

*c. 6. & lib. 4. c. 6. Tom. 9.*

*Chrysostome tom. 5.*

*August. de temp. ser.*

123. 125.

**I**n God the father I beleue  
the Lord omnipotent,  
Who by his word did creat all,  
earth, sea and firmament,

I bo beleue in Iesu Christ  
with all myne hart & mynde,  
Who is onely the sonne of God,  
and sauour of mankinde.

Who was conceiued by the spirite,  
the holy Ghost I meane,  
Borne of Mary without all sinne  
a virgine chaste and cleane,

**Him**

## THE CREEDE.

Him Pontius Pilate iudged to death,  
and cruell sentence gaue,  
Whē he was dead they toke him  
& laide him in his graue. (downe,

From thence the third day he did  
for our sakes & comfort, (ryse,  
And \* many one with him that  
as Mathewe doth reporte. (houre, \* So writeth  
Ignatius Act.  
107.

Through aer & clouds he did ascēd  
ynto the seat of grace,  
And there raigneth triumphantly,  
and hath done all this space.

From thence he shall come downe  
to iudge the quick & dead, (again  
So do the scriptures teach vs plaine  
as we in them do reade.

In th' holy ghost I do beleue,  
who doth our hartes inflame,  
And causeth vs to worship God  
and call on Christes name.

## THE CREEDE.

I do beleue there is a church,  
a spouse most chaste & pure,  
A faithfull & elected flocke  
which ever shall endure,

I do beleue God will forgiue  
my sinnes & life mispent,  
And of as many as their faultes  
unfainedly repents,

I do beleue God will restore  
and raise out of the grounde,  
All men that are consumed with death  
with a loude voice and sounde,

I do beleue after this life  
to finde an other out,  
Better then this ten thousand folde  
of this I haue no doute,





mul  
bnd  
1507  
1513

1707  
1707  
1711  
1715

1719  
1720  
death  
and

1721  
1722  
folde  
will

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1724  
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1726